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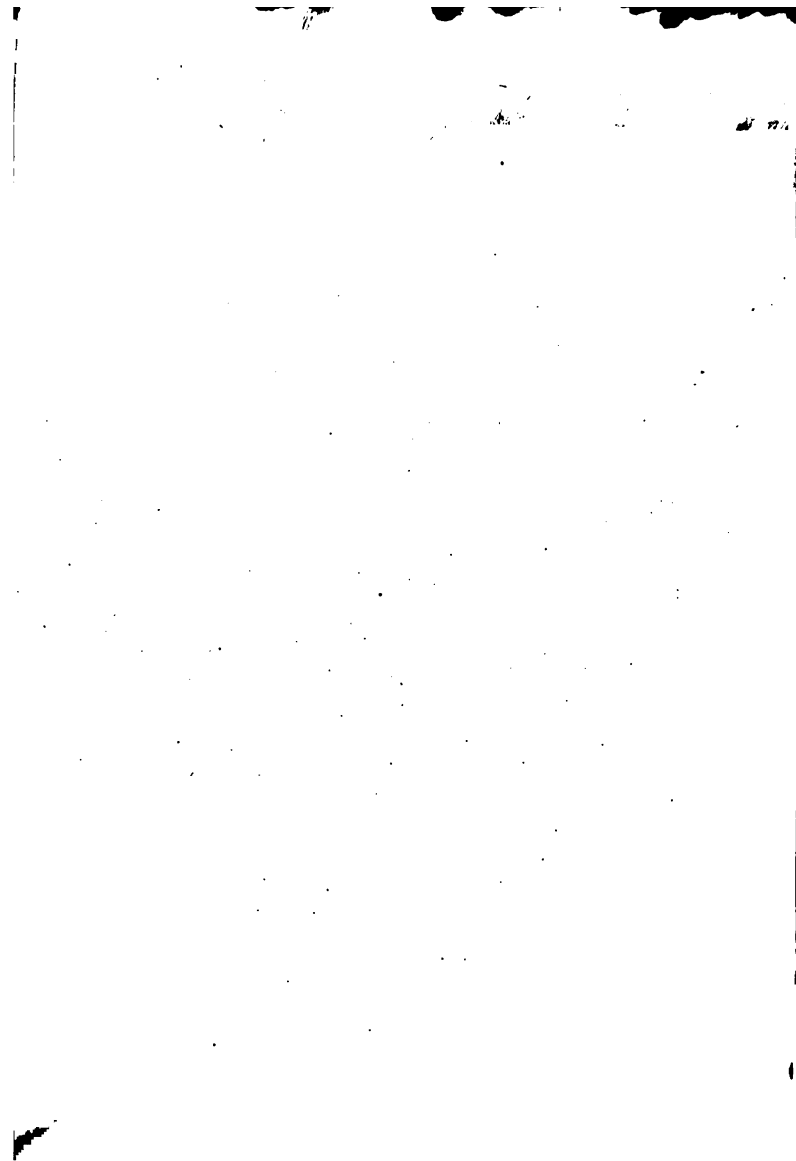




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THE QUIET WORKER FOR GOOD.

A

FAMILIAR SKETCH

OF THE LATE

JOHN CHARLESWORTH, B.D.

FORMERLY RECTOR OF FLOWTON, SUFFOLK,
AND LATELY
RECTOR OF ST. MILDRED'S, BREAD STREET, LONDON.

TOGETHER WITH SHORT NOTICES,
OF A FEW EMINENT CONTEMPORARIES.

BY

JOHN PURCELL FITZ-GERALD, M.A.

OF TRIN. COLL. CAMB.

London:

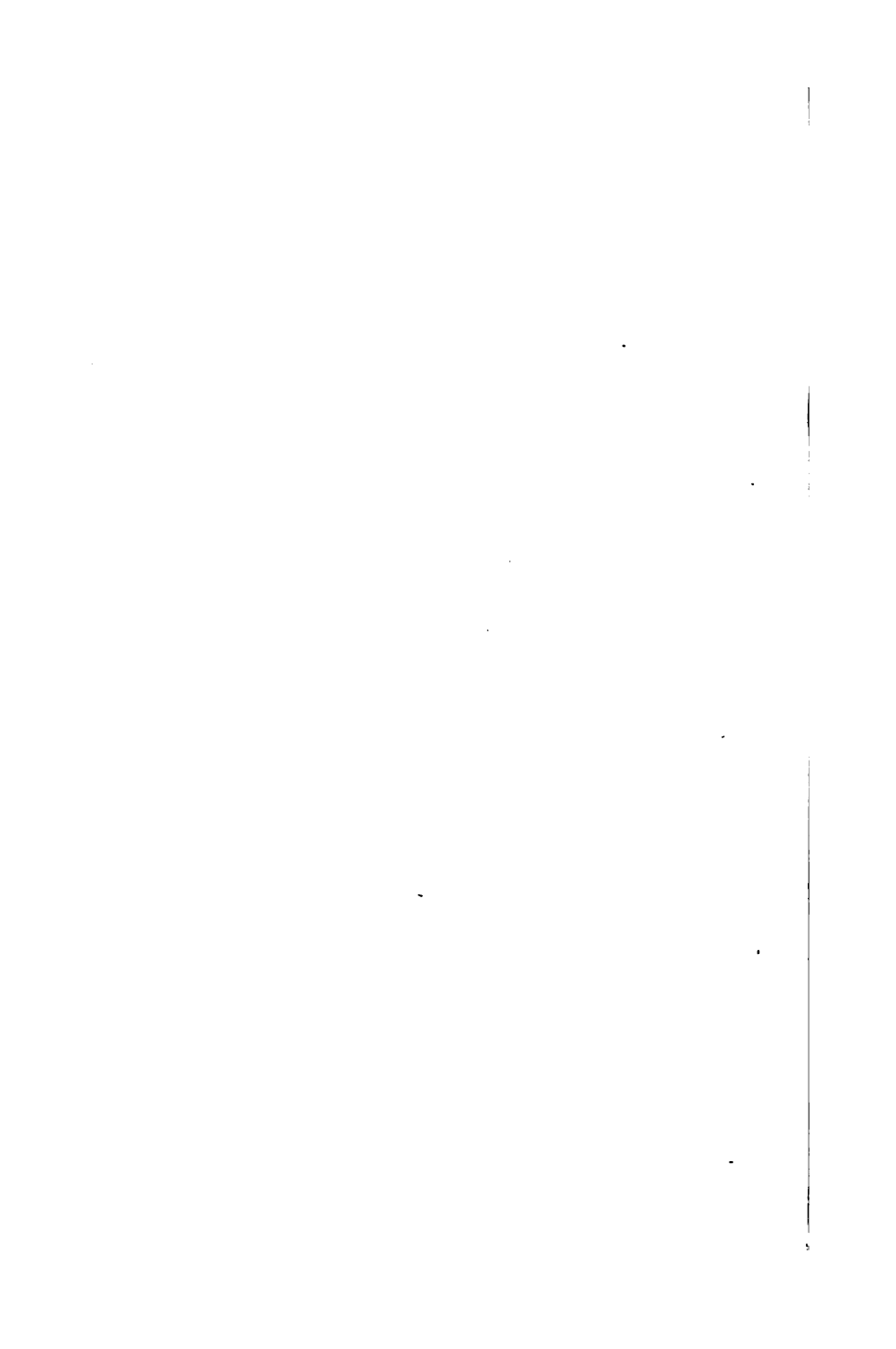
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TO
MY LONG VALUED FRIEND,
THE WIDOW
OF
JOHN CHARLESWORTH,
THIS IMPERFECT OUTLINE
Is Affectionately Dedicated.



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PART I.

SHORT NOTICE OF LIFE.—THE ESPECIAL CHARACTERISTICS OF MR. CHARLESWORTH'S PIETY.

JOHN CHARLESWORTH was born in 1782, at the Parsonage of OSSINGTON, in Nottinghamshire. His father, once Fellow of Trinity College, CAMBRIDGE, was Rector of that Parish. Both his previous ancestors were also Clergymen. No records remain of his early education and youth.

At the usual time, he was sent to study Medicine, being intended for its profession. His brother, Dr. Charlesworth, was for a long period, an eminent and highly esteemed Physician in LINCOLN. After his term of study, at the age of 22 years, he began practising under a Surgeon, who resided at CLAPHAM in Surrey. There he listened to the teaching of that emi-

nent Minister, the REV. J. VENN, a name now endeared to us by four generations of True Piety.

There he became intimate with another well-known witness for truth, Henry Thornton, Esq., M.P., one of Wilberforce's most active friends and fellow-labourers in the Slave-Trade-Abolition Struggle. Thus Mr. Charlesworth, associated himself, as a young man, with what the Edinburgh Reviewer has derisively called "The Clapham Sect"—a body of men who believed what they professed to believe of Gospel-truth; and who helped by their faith and zeal to bring on the great revival of genuine religion that broke forth within the Established Church, and led hundreds of its Ministers to own and practise as the living faith, a scheme of man's redemption and a holiness of life, which their predecessors had almost discarded.

It was amidst this hallowed society that young Charlesworth, decided to join the company of faithful Ministers. In 1809, he received ordination as Deacon from the then Bishop of NORWICH. He was licensed to the Curacy of Happisburgh, a retired village on the N.E.

coast of Norfolk. In order to qualify himself by more full theological knowledge for his sacred office, he entered his name at Queen's College, Cambridge. About 1822-3, he graduated as B.D.

In the year 1814, he was presented by his friend Mr. Thornton (of Clapham), to the Rectory of Flowton, a small rural village in Suffolk. For thirty years he unceasingly laboured for the good of that parish. In 1844, he removed to LONDON, having accepted the living of one of the City Churches, St. Mildred's, Bread Street. That Incumbency he held till his death, which took place at Islington, in his peaceful home, on April 22nd, 1864, at the age of 82 years.

Such is the outline of mere dates and places; but what was the life, the spirit, the influence over others, that made up and distinguished this holy man's course for more than 50 years of Ministry?

Every faithful servant of our DIVINE REDEEMER fills his special place in the mystical temple: some place that no one else could so well fill. Each Saint has some characteristic

mark ; it is distinct (and as we commonly use the term) *original* ; some special "spiritual gift," which makes that Saint honoured and useful, while it brings some special glory to God. But surely, if we weigh piety in the "sanctuary's balance," that piety which is of the greatest value before the DIVINE eye, is "the humble and contrite spirit," the "ornament of a meek and quiet spirit."* These are according to that standard "of great price ;"† and the "poor in spirit"‡ have already entered the "kingdom of Heaven." For through a SAVIOUR'S cross engraven within us, and the habitual knowledge of our still inbred depravity ; the selfish and the ambitious, our self-importance and applause seeking, have in part given way, and we can delight to work in our appointed place unobtrusively and not for reward.

If ever a man distinctively bore these high marks of godliness and was "clothed with humility,"§ and that constantly through a long life, my revered friend was that man. Unfeignedly believing his own ruin through sin,

* 1 Peter, iii.

† Psalms, 41, xvii.

‡ Matt. v.

§ 1 Peter, v. 5.

and the boundless humiliation and mercy of GOD the SON in His atonement made for sin, Mr. Charlesworth's heart had been cast into the mould of that grand central soul-transforming truth, "CHRIST died for the ungodly." From such views of his SAVIOUR and of himself, Mr. C. rose up a man of simple mind, with a single object before him, and of simple manners. In conversation he had nothing to say of or for *himself*. He never told you what he had been doing in or out of his parish, or said by hint or implication, "Come, see my zeal for the LORD." But his tongue was fluent, and his eye kindled, as he told you of souls awakened to living piety, through the ministry of any other clergyman, or nonconformist (Trinitarian) minister; the news of heavenly light breaking upon some far off heathen land; the wondrous change wrought in the South Sea Islands, by the Gospel; whether preached by SWARTZ or CAREY in the EAST INDIES, by MOFFATT amongst the CAFFRES, or by the martyred WILLIAMS in TAHITI. It was the spreading of a SAVIOUR's kingdom in the way and by the means most conformed to an Apos-

tolie method; viz., *faith that the HOLY SPIRIT would one day honour HIS truth amidst all Satan's opposition; no dependence on the help of any earthly kingdom; readiness to die in such a work of love to souls; the very following of the LORD JESUS in the restitution of man to GOD.*

In Sussex, about the year 1851, while praying at our morning family worship, he used these words with heart-solemnity; "May we never seek to be *great* in any thing, or seek great things for ourselves, O LORD!" Nor could we fail to mark how truly he acted in the spirit of this prayer; for in the training of his children, he never seemed trying (like so many of us) to push them forward into worldly notice.

With this subdued and gentle spirit, these unobtrusive manners and conversation, he was incessantly busied in "doing good unto all men," as far as his hand, or voice, or pen could reach. His meekness was not a passive torpor, a pretext for doing as little, or undertaking as little as possible. It was not a weak waiting until "greater men" took the lead. Having no ambition to *shine*, his simple thought was to "*do service*" for the glory of his SAVIOUR; happy

to work with the "gifts," the strength of mind and body granted to him.

Such a combination of the self-abased and the zealous worker, the meek and the vigorous, appear to make up the "perfect man." To serve God, to serve man "for CHRIST'S sake," is man's only true *greatness*: he then fills his proper place—the place that Angels delight to fill in heaven. Such was my friend's delight on earth. It was his heaven begun. With all this deep humility, this unshowy activity, there was a freshness, a brightness, a cheerfulness that ever played over his countenance and his words. They gave a charm to your intercourse with him. A vein of quiet "humour" or pleasantry sparkled amidst his seriousness. Having the peace of heaven within, all was radiant without. How did he admire and take pleasure in the flowers, the birds, the streams, as he walked or drove to his parish along the country lanes.

From this inner chamber of sunlight his soul looked through a golden medium on all around.

He had, therefore, a kind word and look for everybody. His *geniality* and courtesy made you feel that you were not sitting with some

doctrinal inquisitor. He did not eye you, or speak to you, as if he were going to detect your shortcomings in this practice, or that tenet; he was accessible therefore to many who would have shrunk from teachers sterner and more "dignified."



PART II.

MR. C. LEAVES CLAPHAM, AND IS ORDAINED.
—HIS CURACY IN NORFOLK.—PRESENTED
TO THE LIVING OF FLOWTON, SUFFOLK.—
STATE OF THAT VILLAGE, AND OF OTHER
PARISHES IN EAST SUFFOLK FIFTY YEARS
AGO.—MR. C. LABOURS IN AND AROUND
FLOWTON.

As I have before said, after practising as a Surgeon for some years at CLAPHAM, MR. C. resolved to quit that profession, and to consecrate himself to the highest of Ministries—the delivery of GOD'S message of salvation, and the pastorship of souls.

From what I can gather of his first religious life, it was from the teaching of an earnest young Curate, who ministered in the Church of St. Mary's, Nottingham, that his soul first rose

above a formal and inoperative faith in God's truth, into a heartfelt and practical love of it. From the same Ministry, and at the same time, two youthful friends received the same blessing.

KIRKE WHITE was one of these friends. Long before that time he had written lines of exquisite poetic beauty. Something of Byron's fire, something of Keats's glowing imagery, were his ; but his imagination, together with his sense of verbal melody, thenceforwards became chastened ; chastened yet elevated by soaring to heavenly heights. Many of his hymns and "spiritual songs" now justly rank and will be sung with those of Cowper and Montgomery, with those of Doddridge, the Wesleys, and Grant. To the end of his short course Mr. C. kept up intimacy with him by letter writing.

The other friend was FREDERICK TACEY. In after life he became the Rector of Swanton Morley, in Norfolk. For his cheerful godliness, and constant activity in doing good, no Clergyman in our Eastern Counties was more attractive and beloved. For sixty years Mr. C. and

himself were as brothers. One of his last letters to Mr. C. will be found later in this Memoir.

We cannot doubt that VENN's ministry, the society of THORNTON, and so many true followers of CHRIST, with whom he had become acquainted, had stimulated him to give all his remaining life to the greatest of services. He was in 1809 ordained a Deacon, by the then Bishop of Norwich. We may say *prematurely* ordained, according to our higher standard of theological knowledge. But so things were then.

He took the Curacy of HAPPIBUBURGH, a wild village on the sea-coast of East NORFOLK. There, I believe, his happy labours continued for four years. But I can find no records of that time.

I must pass on to the second and most important scene of his ministry. To the parish of FLOWTON, SUFFOLK, he was presented in 1814. In and around FLOWTON he laboured untiringly for thirty years.

FLOWTON is one of our many small rural villages. It lies in an out-of-the-way country, about six and a-half miles S.E. of IPSWICH. Its population was about 150.

But what was the spiritual and moral state of that place at that time, fifty years ago? No zealous Methodist Brethren had gone to arouse the people. No Independent or Baptist Chapel, was nearer to them than six miles off.

What provision had been made for the villagers' religious instruction by their clergymen, during a probable term of 150 years? Many were the village churches in which only once a fortnight, such a *Service* (as it was called) took place, Many had only one service in three weeks. The Curate often lived at some miles distance from one or two of his churches. Often two out of three such parishes had no Parsonage. The Rectors of such parishes often lived in another County, on a better "living," where they slumbered in genteel society, and paid half-yearly visits to those neglected parishes in which they had solemnly vowed to "feed the flock of CHRIST."

It was a terrible illustration of the total want of truth and honesty, with which masses of men could upon their knees devote themselves at an Ordination Service to the most solemn of

engagements. At the time of such Ordination, they knew the small income which their Curacy would yield. At the time of institution to such benefice, the Clergyman knew its poverty. Yet they all vowed to minister devotedly in those parishes.

To young people of the present day, who see so great a number of pious Clergymen labouring with activity in our large towns; who see Parsonages and resident Clergymen in most villages, and the holding of two distant parishes by one Pastor, made to be illegal; such a state of things as I have described, may seem to be *fabulous*. But such was too truly then *the fact*. Devotion to his sacred calling by a Clergyman was by the most part of his brethren set down as *fanaticism*. Earnestness in the pulpit was called *ranting*. The Clergy as a body, were divided into classes, gentlemen who "took Orders" for the purpose of resting in a genteel profession and an easy *home*; no more distinguished for great piety than for great learning; and needy persons of a lower grade, who through Ordination sought a moderate income out of the pay of two or three Curacies, toge-

ther with the keeping of a school. But through God's great mercy to England, and to a Church which still held inviolate the great truths of the primitive Faith, WESLEY and WHITFIELD had risen. Just as the first "Reformation" rescued those living truths from their entombment amidst every falsehood of Romanism ; so, now these second Reformers brought out the *living* power of those rescued truths upon man's heart and practice, in contrast to the cold formalism of "Services," of which neither people nor ministers valued the Spiritual import. In all parts of England, therefore, Clergymen were to be found *believing with heartfelt power, and living in accordance with what they professed*, believing that souls needed to be saved.

No Parsonage existed in FLOWTON, nor in a great number of small villages through England. No Parsonage was built during the thirty years that Mr. C. held the living. I do not understand why my friend did not make vigorous efforts to get a house built for him ; for the people's advantage as for his own comfort, it was equally needful. But I believe that his sensitive fear of even appearing to ask what

would add to his own convenience, withheld him from making the effort.

Owing to this want, Mr. C. was obliged to drive or walk over to his village. During some of the years of his Suffolk time, he lived at BRANFORD and at BURSTALL, within three and four miles of FLOWTON. Twice a week, to drive or walk over to and from it, was no small addition to the expense and fatigue incident to his charge. But for thirty years he persevered.

FLOWTON'S moral degradation kept pace with its irreligion. The men were many of them poachers. Drunkenness abounded. It was scarcely safe for a well-dressed person to walk alone even by daylight, in the village lanes. There was not even a rude "dame's school." No labouring man being able to read tolerably, when Mr. C. first entered his reading desk a *woman* acted as the clerk, in giving out the responses. Her successor, a small farmer, whose reading was inferior to her's, often turned round to his neighbours in the next pew, with "Is *that* the right word?" When the new Clergyman's wife, went to visit the cottagers, a poor woman almost fell at her feet with

astonishment, at the sight of *the first* lady amongst them.

Such was the half barbarous state of FLOWTON and its adjoining villages, fifty years ago.

The people had to be taught cleanliness, neatness, and common manners. Like the wild villagers of the MENDIP and CHEDDAR districts, whom HANNAH MORE and her noble sisters had begun to *civilise*; so the people on whom Mr. C. had to work. "He found the place a wilderness," one of his children has truly said, "he left it a promising garden." The word of LIFE, the knowledge of a SAVIOUR, was, in all such cases the only true *Civiliser*. Each cottage, each farm-house, was visited by a loving friend in the name of the LORD JESUS. The Water of Life soon began to renew the parched ground.

But in order to illustrate somewhat more fully the general state of many places in East Suffolk, and before we make any remarks on Mr. C.'s style and mode of ministry, I will state some facts that were occurring in my own early years.

Irreverence in all the outward conduct of

religious ordinances went parallel (as it must do) with the absence of inward religion. Neglected, dilapidated buildings, walls damp from the want of firing and ventilation; dust-covered pews with upright backs that defied all comfort, in which people sat face to face to each other, except when they tried the more complex art of kneeling back to back;—buildings just kept weather tight by the sordid allowance of Church rates. The windows were often half bricked up to avoid the expense of keeping them in decent repair: the screams of school-children in place of singing, or the ludicrous instrumental efforts of the village fiddle and clarinet; all these made most of our village churches places of imprisonment from which you longed to escape. Nothing could make amends for the damp and gloomy confinement, but the glow of a living Gospel, brightening the sermon and the prayers. Such was the *irreverence* displayed in the mass of village churches forty years ago. A general feeling of relief pervaded the assembly when that well-known formula of ordinary “discourses” was heard, “and now to *conclude*,” or “in the last place.”

What often took place then, seems incredible *now*. As you entered the church porch, the village idlers stood around it. In the church where the writer in his childhood and youth attended, the Clergyman on entering, laid his hat and riding whip upon the communion table instead of in a vacant pew. At a sea-town on our Suffolk coast, there was a compact between the Clergyman and Dissenting minister, that whoever of them should *run quickest* from the toll-gate to the church, should first occupy the Church for his "service." While on the four days of the year in which the HOLY COMMUNION was celebrated, a common black bottle, and a pewter chalice and plate were all that the parish would give. At FLOWTON Church, former Curates had officiated in their *spurs*. In looking over the archives of the parish church, as Mr. C. used to tell with his own amiable humour, one item of disbursements ran as follows, "For mendin surplis *to*re by the Parson's *spurs*!" In a large village not many miles from IPSWICH, the *Clerk* mounted the Church-tower at the hour of "service" and if only three or four people were seen to be coming along the

roads during a quarter of an hour, he was ordered by the Minister to close the door, and relieve the comers from attendance.

But far more serious dishonour attached itself to many a village church. To the writer's own knowledge, in a parish within three miles of his home, the Rector was generally *tipsy* early in the day time. This went on for years; no active steps were taken by Churchwardens or Parishioners to move for his *suspension* by the Bishop; no "*Clergy-Discipline Act*," such as now exists, made such a proceeding very easy on their part; while the amiable but supine Prelate, to whose oversight the whole parishes of Suffolk and Norfolk were nominally entrusted, took no step to check the scandal. At last the tottering drunkard nearly fell into a grave which was just waiting to receive the body of a parishioner, having forced his way, despite all rémonstrancé, that he might take a part in the ceremony! In a large village near Ipswich, the Incumbent wrote books and openly published them, in which the DIVINITY of the LORD JESUS was denied! His Bishop received a copy of one of these books from the writer! and thanked him

for it, though he said " he could not agree with all that it contained !"

At the houses of the gentry, during my childhood, a well-known Clergyman whose parish was on the sea-coast, went out with other neighbours to dine. He had made this compact with his coachman, viz. that on going to dinner parties, they should or might become tipsy alternately. When it was the Clergyman's turn to be sober, he mounted the coach box, and drove the carriage ten miles home. His wife and the coachman being inside.

During all this state of things, many Clergymen could be heard to warn their scanty audience against the sin, the eternal danger, of attending a "Dissenting chapel."

But light, heavenly light, had beamed from those condemned sanctuaries over England. WESLEY's movement had quickened the energies of the Independent and Baptist Churches. These three great religious bodies, holding equally the fundamental mystery of the HOLY TRINITY, of man's redemption through the incarnate SAVIOUR, his regeneration by the HOLY SPIRIT, had already enlightened our middle

classes, and our poorer classes, throughout our country. May their light never go out, till in union with that which shines from the Episcopal Church of England, they blend into the millennial dawn!

We need all these great Gospel teachers for our land, for the world at large. They are all sending out "light and truth" to the wretched heathen. Like the four angels standing on the earth's four corners, and holding back the winds of judgment, till the spiritual Israel is gathered in; so may these four messengers of mercy stand on the world's remotest corners, as the angels whom "the SON of MAN shall send forth to gather HIS elect."

One Church, secured by the civil power in its ascendancy, failed, and could not but fail to evangelize our people, or to set on foot the WORLD'S salvation. The vain plan of a compelled "uniformity" is now as much abhorred by Churchmen as by Dissenters. The outward (pretended) uniformity which the great Latin and Greek Churches had so long imposed on men, was not the religion of the Apostles. To be worthy of its name, and of the BEING whom

it invokes, *religion* is the voluntary homage which the creature freely offers from his heart, upon conviction of that truth, which from the reasonable proofs of its DIVINE origin, has satisfied his understanding.

ISRAEL'S camp was four-sided ; it moved four-square to battle. Let our mystic ISRAEL thus advance. Let the Episcopal Church hold its forefront place. Let it keep unimpaired its Articles of religion, as far as regards the doctrine of man's salvation. Those "Articles," best of all human summaries, embody "the faith once (for all) delivered to the saints." To all other Churches they lift up the standard of fixed dogmatic truth. In ENGLAND they have formed the test for discovering heresy, whether in Romanism or in newer sects.

Let Baptist and Independent "High churchism" give way, as well as that of Episcopalians. Let all acknowledge that much of their own church-government is of *human* arrangement. Let the true disciples of CHRIST in each of these sections, "esteem others better than themselves;" let them love that heathen world, which in its misery gasps for relief, more

than their own Episcopal or Independent polity; by love compacted, their phalanx would be irresistible, "terrible as an army with *banners*" of heavenly love and faith.



PART III.

SHORT NOTICE OF THE MINISTRY OF MR.
CHARLESWORTH.—WHAT IS AN APOSTOLIC
MINISTRY?

As far as the information given me by friends, and my own observation goes, Mr. CHARLESWORTH was most successful in doing good by his visitation of the poor, who looked to him as their pastor. Of all pastoral work, this frequent visitation of a small flock is generally speaking the most difficult, the least successful.

The tendency of many Ministers, long resident in a small parish is either to over-visit and thus to worry their people: or, after years of repeating the same truth, (however kindly,) to the listless company who so often hear their Sunday teaching, to give up all further visits, unless in time of great sickness or on a death-

bed. The patient, quiet, persevering method is the rare attainment. My friend seems to have had that happy science. He could visit often the same cottages and farm-houses. During thirty years of ministry how often must he have done so! Yet he did not *over-visit* his people. That is to say, the *manner* and the *spirit* with which he reasoned on, or pressed the heavenly Truth on men, was not wearisome or dictatorial, but gentle and judicious.

Many must have been the old labourers who, from total past neglect and their inability to read, seemed unable to take in a new idea.

To such he had to speak "here a little, and there a little." But he stayed at FLOWTON long enough to see a new generation grow up, whom in childhood he had taught to utter prayer and to repeat verses of HOLY SCRIPTURE, while they drew from his kind teaching in the Sunday-school their earliest, brightest thoughts of the ever-blessed SAVIOUR.

The general method of instruction which he used, (as I understand from those who knew him,) was more strictly private and individual

than is usual. He was a man of peculiarly delicate feelings; and he judged rightly, that the poor man has delicate feelings too. Do not Ministers frequently err and do mischief, when they single out a man or woman in the middle of a company, and ask them searching questions about their souls, *before others*? Would they take this course while speaking to a party of the well-dressed, in a parlour? Do not some Ministers thus reprove parents in presence of their children? Mr. C. knew that in order to press the solemn interests of the soul upon a man's heart, private converse is the only method. Even in the case of people dangerously ill, or dying, he always preferred to speak alone with them.

Does not the wise physician often send away all friends and attendants from the sick room, that the sufferer may more fully open to him all his symptoms?

Herein, I believe, mainly rested Mr. C.'s influence with the people: the delicacy and respect with which he treated them. He was soon welcomed in the farm-house and the cottage. His cheerful courtesy, the absence

of all stern and gloomy and over-bearing manner in him, soon opened every door and every heart.

When he thus sat by their fireside it was the friend reasoning with friends, the father with children.

Had you stepped in unawares, you would have seen and heard nothing of what is called "exciting." In my own view, these were meetings of apostolic simplicity. The teacher's calm but profoundly earnest manner, as he read by the cottage candle's light a few verses from Scripture; his delicacy in discerning and treating different characters; the prostration of his soul in prayer; the love that clothed all his warnings, all present, you felt, must have bowed to, must have felt—" *This* friend is a heaven-sent messenger to us." It was something better than "excitement." It was the deeper, more solemn conviction that the humble minister of our SAVIOUR CHRIST, beamed with light reflected from HIS love! What a Church, what a world should we have, if all ministers were like him!

I speak of what must have been thought and

felt in FLOWTON fifty years ago. In our own days, controversy, greater knowledge, and the criticism of "Preachers," are more or less everywhere. I have reason to believe that after he left them, most of his Parishioners remained in the Established Church; though in many other villages, half the people have left it.

But, even if half his hearers had left the parish-church ministry in his time; from what I knew of him, I believe he would have mispent no time in urging their return to it. Provided that their souls drank in living truth at the Methodist or Independent Chapel, I believe he would have said: "Stay where your souls most prosper." He believed that his own Church was not infallible, nor the "only Church of CHRIST in England."

His courtesy to the poor man always struck me as proof of his right views and feelings. He did not open the poor man's door as a right, nor force his visits (as some do) at inconvenient hours upon them. He was polite to them—the poor: while he never held the rich "in respect, because of advantage." He did not speak only of religion to his people; their earthly wants

and sorrow were inquired into; according to his power, he helped them in sickness and special distress. I think I see him, setting out for FLOWTON, in his homely gig, one of his affectionate children with him, food and medicine stored for the destitute and sick; a pattern of the friendly and simple Village Pastor.

In the pulpit, Mr. Charlesworth's teaching was not of an order to excite or arrest; his power of illustrating truth was not lively; his learning was not very profound;* nor was his reading, even of theology, very varied or extensive. But he did study most deeply—the BIBLE; and when his refined and delicate mind (elevated by the HOLY SPIRIT), drew thoughts from that treasury for the teaching of his family, or of the friendly circle, you felt his deep discernment of spiritual truth. His remarks were not of a common-place or conventional character; they spoke of previous prayer and meditation; and that by communion with God, he had "fetched his knowledge from on high." Calm, but profoundly earnest was his manner as he

* See Appendix, No. I.

thus sat teaching ; genuine love of those whom he addressed, and holy reverence for the truth he taught ; these have won their way to many consciences. Is not such the teaching that sinks into the heart with abiding power ? does not its voice re-echo in the soul long after the speaker has passed away ? So methinks the "waters of Siloah that go softly," despised and refused though they often be, because outwardly they rush not onwards with impassioned eloquence and brilliant light, will soften man's rocky heart, when the cataract of vivid preaching often over-leaps that heart, and leaves it as unbroken as before, just moistened with the spray of passing emotions.

In the pulpit Mr. C.'s teaching was not of an order to dazzle or powerfully arrest. He had neither a vivid imagination, great fluency of speech, nor originality of thought : no commanding voice or manner. His object was, according to his knowledge, and heartfelt love of the truth on which he was discoursing, calmly to press it *with persuasive tenderness on his village flock, in the plainest words he could use.* Who can then doubt the solid good that such teaching, carried

on for so many years, must effect, when the beloved speaker's whole life agreed with the heavenly truth he taught? Does not the "Sermo Perpetuus" of such a life, breathing of holy love and genial kindness, always bear undisputed witness to men's consciences of the beauty, the goodness, the fitness of such a religion to convert and bless us?

Does not many a preacher who is cleverer, more eloquent and more argumentative, fail permanently to influence those hearers who intimately know him, because some worldly motive is seen to run through his conduct or conversation; some *temper* is unmortified, or too great a sense of his own importance is uppermost. And would not many good ministers of common-rate powers in mind and learning, be more useful teachers, did they take example from Mr. CHARLESWORTH, and not seek to fly above their natural level, but simply speak "what they have seen and handled of the word of life"? (1 John i. 3.) The labour used in trying to become something that we are not, is no where more observed or unsuccessful than in ministers of CHRIST. *Simplicity* should be written on their foreheads;

for what is simplicity but simple *truth*, truth in the matter spoken, truth in the manner of its delivery? Without such simplicity, religion itself is made to wear an artificial, an *unnatural* aspect. His whole view of the pastoral office and authority was that of the Apostle. "We preach not ourselves" (our dignity or our learning) "but CHRIST JESUS the LORD, and ourselves your servants for CHRIST's sake," *not* ourselves, your *priests* to intercede for you, not ourselves who "have dominion over your faith."

In thus remarking upon Mr. C.'s style of ministry, it is profitable to appeal to the "Word of GOD"—and to ask therefrom, what is *Apostolic Ministry*?

We have in the NEW TESTAMENT three epistles that especially refer to pastors and bishops (or overseers) of the churches.

Rules are laid down respecting the character and qualifications necessary in such ministers. Amongst the requisites named, I do not find great intellect or high logical power; varied general learning, or eloquence. This is the more striking, because the miraculous gifts, which might have stood in the place of learning

and eloquence, are not in the epistles said to belong to ordinary elders, such as TIMOTHEUS or TITUS were to appoint "in every city." (Titus i.)

Unblemished purity of morals, and heartfelt reception, and open confession of Gospel-truth, with a certain ability of teaching it; such only are essentials.—(See 1 Timothy iii. 1-13. Titus i. 5-9.)*

To all these high requirements my revered friend answered. He, though endowed only with the abilities that most of us possess, was truly an Apostolic Bishop or Elder.

The *end* to which these qualifications of an Elder brought him, is thus expressed, "Holding fast the *faithful word* as he hath been taught." (Titus i. 9).

Naturally we may regret that he, and all good men of ordinary abilities like him, have not greater power of arresting men's attention to DIVINE truth; but we may more regret that so few hearers can value truth, when it is spoken to them in meekness and faith, for its own sake, as well as for the sake of him who does his best to deliver it, and whose life is the best comment

* See Appendix, Note II.

on its reality and beauty. We cannot but still more regret that so many amongst us, long instructed in DIVINE truth, require what is called "first-rate preaching" on every LORD'S day. What has all our former teaching taught us, if we cannot now stand in a measure, alone? Our's is almost as great dependence on the "preacher," as the more ceremonial and ecclesiastical worshipper's dependence on the "priest."

"What style of preaching have you at church?" I asked lately of a veteran Christian lady. "I go there for the *prayers*," was her answer. As much as to say, "I go to praise, to pray, to worship." She had come to the vestibule of heaven, to ADORE. The preacher has by his ministry led us onward, he has helped us towards the Atoning sacrifice, the Mercy throne. But accepted, forgiven, through CHRIST, seeking to "glorify HIM with our body and spirit;" our going to the house of prayer is chiefly to hold adoring communion with the "ETERNAL, INVISIBLE, the only Wise, our SAVIOUR." We are waiting for that state which will be ADOARATION in perfection; prayer, praise, loving awe, and endless service. We are thankful for the

plainest instruction that the Minister of ordinary ability gives us. The calmest aspirations of devotion we enjoy in the simple village church; when the Minister *prays* the prayers, and when we hear him speaking the plainest words he can to "the poor and unlearned." Delightful we find that contrast to the closely packed church or chapel in LONDON. *There* being admitted as a favour, and put into some distant pew, we look around for a moment, and see no poor brethren; the GOSPEL seems to have put off its pristine grace and beauty. "To the *poor* the Gospel is preached." We are glad to leave the aristocratic temple wherein we enjoy no fraternity with mankind. The churches are built by the poor man, but not *for* him.



PART IV.

MR. C.'s RESIDENCE AT IPSWICH.—HIS LABOURS NOT CONFINED TO FLOWTON.—ITS NEIGHBOURHOOD.—THE GREAT RELIGIOUS SOCIETIES.—REMARKS ON THE BIBLE SOCIETY—ITS GREAT RESULTS.—THE INSPIRATION OF SCRIPTURE ITS BASIS.—TRANSLATIONS OF THE BIBLE.—UNITY OF TRUTH AMIDST VARIETY OF VERBAL EXPRESSION.

BUT could such a man as Mr. CHARLESWORTH be shut up in little FLOWTON? Such a nook would have stunted, and at last deadened his energies, could he not have done good to souls in other places.

The "love of God shed abroad in the heart" is the love of man—of our brother—of the whole world. The poor inhabitants of villages near FLOWTON were as ignorant and neglected as those of Flowton itself. He could not, as he

traversed any of these villages, like the Priest and Levite, "pass by" unheeded their people half dead in sin, as if they were not his "neighbours." That heavenly "oil and wine" which had healed and revived his own soul, he had in store for them.

During his constant drives and walks in that district, he became known to the people of several villages. BURSTALL, at which place he rented a house for some time; BRAMFORD, having a larger population; and the smaller parishes of ELMSETT, OFFTON, and SOMERSHAM. The news that there had come to FLOWTON a man who was in earnest, and who preached from his heart, began to draw hearers from those places. This by degrees led Mr. C. to pay visits to such poor people as went from those villages to FLOWTON church. In process of time, any other of the poor who wished to see him, he visited according to his ability. Nor was he for many years interfered with, nor offence taken at this good man's "irregularities" by the Clergymen to whom nominally those parishes belonged. They would not hinder his doing acts of pious love which they could not,

or would not do. Only one case of angry opposition occurred ; it soon gave way before his gentle and calm bearing ; he made no enemies.

For about a year Mr. C. held the curacy of **BLAKENHAM**, a parish not many miles distant from his own ; but when he saw more fully into the darkness of **FLOWTON**, though the joint incomes of the two Ministries were inadequate to a married Clergyman's wants, he threw up **BLAKENHAM**, that he might not seem to lessen his work in and near **FLOWTON**.

No one we think now defends the old *territorial* system of a parish. To proportion Ministers to *population* is the only rational or scriptural plan.

At the "Reformation" of religion in **ENGLAND**, it was the doctrine of the primitive **FAITH** that was restored. The details of primitive Church discipline, order, and government, amidst all the civil convulsions that rent **ENGLAND**, were never fully considered, much less *restored*. Had discipline been restored, one active Minister might have been appointed to two or three small neighbour-villages. But such adaptations are now impossible—we need not discuss them.

The system of "family livings," the permission to buy and sell the incomes of advowsons, and the absence of all power to choose and *adapt* Clergymen to parishes, whether by the Bishop or the people, laid all discipline prostrate.

Mr. C. virtually ministered amongst three or four villages, while he received payment for only one. But his heart, like the hearts of all who truly believed in Christ, travelled beyond a few villages; it embraced the World. Had the faith of CHRIST re-awakened among the holy men, whom, in youth, he had known or heard? Had such as Venn and Newton, Romaine and Scott, Cecil and Cadogan, amongst the Clergy, rekindled the light? Had the truth pervaded England from hundreds of Nonconformist Ministers' lips? Charlesworth in the glow of youth, saw and gave his full heart and strength to join the messengers of mercy to mankind. Without delay, he set himself to help forward the great Missionary efforts that he had seen arise, for the world's salvation. Was it the first great ordinance that the ascending REDEEMER left as HIS Church's privilege and duty, "Preach the Gospel to every creature?"

When he was eleven years old, Carey, the heroic pioneer of modern missions, had founded that of Serampore in India. When Mr. C. was eighteen years old, the "London Missionary Society" had started. It was then found that Episcopal Clergy and *Trinitarian* Dissenters had common ground of vital faith enough, on which to kneel together; together to pray, and invoke GOD's blessing upon a world, two-thirds of which laid in darkness. To that darkness the so-called Catholic Christian Church had not only left it, but that Church had added to the darkness, by setting up images and unwarranted ceremonies before it. The Protestant (so-called) settlers in Africa, or merchants, soldiers and sailors who went to the East Indies, not only carried their vices there, but indulged them more freely before the heathen. All had surely been done, that man could do, to hinder a SAVIOUR's kingdom from spreading; and for 1500 years we may say, that the world's enlightening was prevented by an apostate Church. But to return; a few years later, godly Churchmen rallied, and a "Church Missionary Society" was formed, nominally

to evangelize "Africa and the East," or half the world. Mr. C. together with a venerable Clergyman who still survives him, were foremost in forming the East Suffolk Association in aid of this enterprise. He was one of its Secretaries for more than twenty years. The arrangements necessary in order to "get up" public meetings for this object, the frequent letter-writings, with other details, take up much of a man's time and thoughts. He gladly undertook what must often be called the menial or *drudge-work*. He was delighted to do the work that is little seen, and makes no show, but without which no such undertakings can go on.

But the great "BIBLE SOCIETY" may be said to have pre-eminently engaged his heart. This effort to supply mankind with that STANDARD of DIVINE Truth by which preachers and Churches were to be tried, was, in his view, all-important. The work had only reached its eleventh year, when he went to FLOWTON. It was still encountering great opposition, great misrepresentation. For one great error into which the Society fell—namely, the printing of

Apocryphal books with the Inspired books—it was not at first blamed as it ought to have been. “Dissent from the Established Church was encouraged by it,” was the chief accusation against it, by Ecclesiastical opponents. They should rather have struck at its real fault, viz. the allowance of SOCINIANS in its Committees of Management, and even (in one instance at least) as conductors of a translation. Too many of us also were greatly led astray, in supposing that the inspired WORD would (as it were) sanctify all the means by which it was circulated. The *too great haste* with which the Bible was translated into distant, and hitherto unknown languages was another error to be justly feared.

But my friend, like the vast majority of its supporters, was absorbed in the great idea, that the SCRIPTURES of GOD had been unchained, and would enlighten the world. It was as if the APOSTLES were speaking on earth again; it seemed as if the day of Pentecost had returned; it was as if the predicted angel of the “Revelation,” were seen beginning his final flight, to “preach unto all nations,” and in all “tongues.” (Rev. xiv. 6.)

The trouble, the letter-writing, the constant journeys to towns and villages, which Mr. C. took upon him, to tell people of this new wonder of mercy, were no weariness, but the joy of his heart. In company with a brother Clergyman, or more often with a non-conformist brother Minister, did he travel over great part of East Suffolk; and when they stood up amidst their village hearers in a barn, or at the large room of an inn, they spoke with fresh inspiration of heart, such as led BETHLEHEM'S shepherds to run and tell their neighbour-townsmen that heaven had opened, angel choirs had sung the REDEEMER'S advent, and the "glory of the LORD" had come down. It was the world's new birthday, when the Gospel re-awoke from its sleep of nearly two centuries.

The majestic doctrine of the BIBLE "INSPIRED by GOD the HOLY GHOST," was the foundation on which Mr. CHARLESWORTH rested. So was it with all those who fervently laboured for its universal spreading, in its *unmutilated* wholeness, He, and they, had no misgivings, no mental reservations on the subject. Their feet stood therefore firm; and persevering in their hea-

venly mission, with what a harvest of blessing have they helped to enrich the world! Above two *millions* of the SCRIPTURE, whole or in part, sent out by the great Society over the earth, during last year! More than 800,000 copies sent forth by the American Bible Society in the same time! Translations of this book made into more than 150 tongues! Nearly sixty millions of copies sent over England and all nations by one Society, in sixty years!

Well may we praise GOD that such men have lived, and believed HIS WORD. True; we have dark clouds over England's sky. Semi-infidel Clergymen, and Nonconformist theologians, University Professors, a Dean, and a so-called Bishop, have taken the hideous task of throwing discredit upon those older SCRIPTURES to which the ETERNAL WORD appealed, as to DIVINELY inspired Truth.

Mr. C. and most of his generation just lived to hear these howlings of the last "*Antichrist*," as he roars from the abyss. But they passed away from "the evil to come," the more dreadful judgment that is coming to try our great nominal profession. Upon the same grounds

on which the "Bishop" and the other infidel writers reject mystery, miracle, and all that cannot be understood or explained to their satisfaction, so ere long shall they, or their *consistent* followers reject or trample on the higher mystery and miracle of the NEW TESTAMENT: the mystery that ETERNITY cannot solve, viz. the love of GOD in CHRIST to their and our guilty souls. (Ephesians iii. 11.)

"Blessed" then "are the dead who die *from henceforth*," (Rev. xiv. 13.) *i.e.* at the egression of the "wild beast" in his last forms of "blasphemy." (Revel. xiv. 9, 10.)

From his parents' teaching, as well as that of the Church in which he had been baptized, he had embraced the BOOK or "Bible" as throughout the Inspired written "Word of God," that is to say, that the *original* books and letters which Prophets and Apostles wrote by the HOLY SPIRIT's teaching, were *in every word* equally dictated by that SPIRIT, and therefore all infallibly *true*.

Whatever or how many had been the mistakes that scribes and copyists had made in writing out the Sacred Books; whatever or

how many the errors that men had made in *translating* Hebrew and Greek into Latin, or into modern tongues; the primitive Churches, and the Reformed Church of England, which followed their testimony, had taught him to reverence those versions as substantially and virtually the INSPIRED WORD. All those mistakes and miscopyings inseparable from human agency, had not been permitted to miscopy or mis-translate, as to invalidate the narrative of one *fact*, or the statement of one doctrine.

Mr. C. as a student, must have known that in their quotations of Old Testament prophecies, the Apostles and Evangelists had oftener drawn upon the GREEK Translation made by the "Seventy," than from the HEBREW manuscripts of the Old Testament. He must have known that this Greek version, or "Septuagint," tried to conform the Greek idiom to the Hebrew idiom, and thereby not always to make their version bare and literal, but to translate the *spirit* of the HEBREW into GREEK, as the latter was commonly spoken.*

It follows, therefore, that the Apostles and

* See Appendix, Note III.

Evangelists held both the HEBREW and GREEK SCRIPTURES to be equally "the Word of God. It follows, that in their judgment, VITAL TRUTH, the one truth, might be delivered through different verbal channels, and various forms of expression. For the same reason it follows, that our ENGLISH translation of that DIVINE Book, and all translations of it into other languages, that have been made by faithful scholarship, and reverent faith in the original, though with all the imperfections inseparable from man's efforts, are still the WORD of GOD, just as in the Apostles' days, the SEPTUAGINT or GREEK translation, was as truly as its HEBREW original, THE SCRIPTURE. Would not a just view of this unanswerable FACT, tend to soften many hard controversies upon the subject of inspiration.

Speaking strictly, there is no such thing as an unerringly *perfect* translation of any book from one language to another. To hold the contrary view, we must suppose that a miracle of DIVINE power was worked to prevent every scholar from misunderstanding or misrepresenting the exact import of every Hebrew or

Greek word, when he tried to turn it into French or English. Neither to the Jewish nor Christian Church was promised such miraculous help. To the former were "committed" or "put in trust the oracles of God." (Rom. iv. 2.) As long as that Church was their chosen depository, we never read that the Jews violated the trust, by wilfully corrupting the older HEBREW text, in the copies that were made from it.

And so with the general Christian Church justly called in the "39 Articles" a "witness and keeper of HOLY writ." Nor was that trust betrayed, until image veneration and the secondary "worship" of MARY as a necessary mediatrix, left that Church, as a body, in APOSTASY. They foisted into the canon which the early Churches had universally received, books that neither those Churches, nor the ancient Jewish Church had acknowledged as DIVINELY inspired.*

At the "Reformation," or what I would rather call the "Restoration" of primitive truth by our Fathers of the faith, the Old Testament

* See Appendix, Note IV.

canon was restored, and the books of human workmanship expunged.

We must ever regret the gross inconsistency which led our "Reformers" to enjoin the reading of all these *human* books during many weeks of each year, instead of canonical Scripture. And we are sure that every devout Clergyman shrinks from reading in public the puerile fable of "Bel and the Dragon," or the disgusting tale of "SUBANNA."

"Could I omit the reading of these uninspired books, if, as a Clergyman, I had daily service?" is a question that I once put to the late beloved Archbishop of Canterbury. "No, Sir," was his reply. "Could I from the pulpit explain to the people the falsehoods and unsound doctrines contained in these *human* writings?" "No, Sir."

"Then I cannot read in the desk what I cannot endorse from the pulpit."

Surely, one of the most obvious changes of a *revision of the Liturgy* (if ever effected) must be to expunge the Apocrypha from its calendar.



PART V.

MR. C.'s RESIDENCE IN SUFFOLK.—ACQUAINTANCE WITH EMINENT MINISTERS; ESPECIALLY WITH THE REV J. P. NOTTIDGE.—SOME NOTICE OF MR. N.'s CHARACTER AND MINISTRY.—THE REV. DR. MARSH.—THE REVS. JOHN AND EDWARD BICKERSTETH.

To resume our memoir. During his long Suffolk residence, many were the excellent Ministers whose friendship Mr. Charlesworth enjoyed. Among these I can speak more in detail only of one; because I had the advantage of knowing him well. Mr. C. had the privilege of intimacy with a man whom I must ever venerate as one of the most bright and unalloyed of saints; I mean the late Rev. J. P. NOTTIDGE. He was the Rector of St. Helen's and St. Clement's, Ipswich, until 1846. Here was intellect

of no common order. Here was a mind stored with information; here was deep reading, and still deeper *thinking*. But the heart was so filled with the greatest of objects—the glory of *the Infinite JEHOVAH, in the counsel and accomplishment of man's eternal happiness*: so was his heart satisfied, enlightened, elevated by the majesty of heavenly things, that he had lost all the petty vanity of self-importance; he had lost (if he ever had it) littleness and narrowness of mind. No sacerdotal dignity; but the truest dignity of a soul reposing implicitly on the ALMIGHTY'S word; no jealousy of other Ministers or other religious bodies could live within him. Naturally, I suppose his keenness of discernment might have lashed your faults with satire and severity. But all this "natural man" had given way to dignified gentleness. He was fitted by his natural abilities, by his deep study of HOLY SCRIPTURE and of several of our deepest theological writers, to take a leading position amongst the neighbour Clergy on such occasions as Public Meetings, or in smaller meetings at his own house. The wearing feebleness of body under which he so long lingered, must in part

have kept him from much publicity ; but I believe that his genuine humility, his superiority to men's admiration, was the main preventative. I can truly say, that every one looked up to him while he looked down on no one.

We used to have pleasant social meetings for prayer and reading of SCRIPTURE at his house. We read some portion of Scripture together, verse by verse ; and all were free to give their opinion, or ask a question. At one of the first meetings that I attended three or four clergymen were present. Some one put a question to him personally, and asked his opinion upon a point rather disputed. " Oh, don't refer to me," he said, " I am no Pope here."

His tenderness, calmness, and gentlemanly delicacy of manners, were very attractive to the young. How delightful was the privilege that I enjoyed so often in meeting and hearing him ! The charming walk I had to take from WHERSTEAD into IPSWICH ; the brightness of the Sabbath morning ; the distant clashing of all the church bells as it swelled upon the gale into sacred harmony : then the quiet devotion of the Morning Service that followed ; all was crowned

by the deep remarks on DIVINE truth by Mr. Nottidge;—all combined to fill the heart with peace and gratitude, to stimulate its advancement in all holy duties and affections. I trust I may never lose the impressions that his ministry wrought. Bright scenes for a young beginner in the Christian race! Would that they had led the writer to a higher attainment of godliness!

I had often the pleasure of spending part of the Sunday afternoon with him between the Services, at the secluded house which he had built. Never did we then part without his offering to pray with me. No matter of deep private interest could you mention to him that he did not with tender sympathy remember in his prayer.

His teaching from the pulpit was of an order unusually fitted to strengthen the soul that was harassed by temptations of unbelief; to pour balm upon those afflicted by death in their households, or long pining sickness. The gradual growth of inward holiness through the DIVINE SPIRIT he knew how to press upon us in both its aspects: *man's* earnest prayer,

watchfulness, and walking in the light, the guidance, and comfort given by God.

Mr. N.'s power of teaching the young soldiers into fields of conflict where he had so fought himself, I used to feel, in contrast with the more elementary teaching of Mr. SIMEON at CAMBRIDGE. But no comparison can be drawn between men as different in their "gifts" as they were in the mission assigned to them.

As we should say, what a *loss* did thousands of poor people and tradesmen of IPSWICH sustain who could not hear or get benefit from his teaching! His largest church, and that of one of the largest parishes in IPSWICH, was seldom half filled. "I never had the misfortune to be a popular preacher," he once said to me. At the time I thought that, in this remark, he rather made "a virtue of necessity;" but I believe he meant that, had his intellectual powers been joined with strong health and a commanding voice, he would as a Preacher have been listened to by crowding hundreds, rather than by scores; and that self-exaltation might have been his danger. Much as you regretted the few who attended his churches, and the very

few who seemed able to appreciate his deep teaching, you could not wonder at the failure. His appearance was singular. A figure unusually thin, almost spectral, with a face pale as white marble, was seen slowly mounting the pulpit steps. He often held the railing, as if it were an effort to walk up. You felt that he was suffering from pain or languor. He was often clothed in a travelling cloak, whose collar stood stiffly up round his neck, and even round part of his face; while the head was crowned with a black silk coif. On the cloak was somehow induced a thin Master-of-Arts gown. Through constant physical depression his voice, which had never been powerful, was generally too low to be well heard by any who were not near him. His sentences were long, and made more long by a languid utterance. Often a stop occurred in the midst of a sentence when there was no stop in the *sense*. By the poorer classes, who need clear, if not loud, and well-sustained articulation, such utterances could not be in general understood, even if his language had been plainer. The mere critical hearer, who expects everything to be fluent and consecutive,

became wearied. Only the few, who loved a deeper truth for its own sake, and for the care and study which the Pastor had given to it, rallied about him. His very languor of body and his effort to instruct, threw a sacred interest over each sermon. Such hearers never went away unfed.

In the latter years of their SUFFOLK residence, Mr. NOTTIDGE became doubly endeared to Mr. C. and his family by his fatherly kindness to the youngest son. That youth had never given sorrow to his parents. From the delicacy of his health he had been educated chiefly at home. The father's holy and cheerful temper, spirit and life, the peaceful Christian home, spread a heavenly influence over him. By a course of home education many minds are enfeebled; the energy of Faith, however, in his SAVIOUR had braced his heart, and made him resolve to become a minister of the Gospel.

Mr. Nottidge watched over his young friend's opening knowledge of DIVINE truth. In long walks that they took together, he enriched and enlarged that knowledge by his vivid remarks, while his whole life was the best pastoral charge

to a candidate for ministry. In the truly valuable "Memoir of Mr. Nottidge," by the Rev. Charles Bridges, many of Mr. N.'s most interesting letters were written to young C. One of the most edifying letters that he ever wrote, or that I ever read, was sent on the occasion of this young minister's early death to his afflicted parents. It will be inserted in another part, and will give the truest idea of the writer's moral and spiritual character.

During his SUFFOLK residence, Mr. C. also enjoyed the friendship of two eminently holy men,—the Rev. W. Marsh, for many years Rector of St. Peter's, Colchester, and the Rev. John Bickersteth, Rector of Acton, near Sudbury. Dr. Marsh's friendship and affection were renewed towards him in his latter years. The following letter, written by Dr. M. to my friend, is a specimen of the cheerfulness and freshness of the writer's heart, as well as of the usual aptness and point of his language. It was written long after he had left Colchester; after many years of labour in Birmingham and in Leamington—years in which the friends had few opportunities of meeting.

It is to be hoped that an adequate memoir of this heavenly-minded minister will soon be written.

“BECKENHAM, *May 12th*, 1837.

“MY DEAR CHARLESWORTH,

“Friendship can last for 41 years, and more. Christian friendship soon begins, and never ends. Thanks for your kind enquiries. A sharp attack of erysipelas kept me three months without the power of reading or writing; since then I have been a prisoner. There was some difficulty in restoring sleep, and during sleepless nights I found the benefit of remembering Scripture. John xiv. 15, 16, 17, which may be compared to the four rivers of Paradise, that watered the whole garden of God, were very refreshing to me.

“I am now wonderfully restored as to the danger of the attack. May Heb. xii. 10, 11, be fulfilled in me, and a little more fruitfulness accompany a little more time! If I might choose, I should like to be found in the spirit of the Publican, offering the prayer of Stephen, and exercising the faith of David.—Ps. xxxi. 5.

“Though I cannot ascend a pulpit, I am making my way through a *press*. Some thoughts

on the difference between worldly *diversions* and rational *recreations* I have sent to Nisbet. I shall be glad indeed if any friends be drawn from vanities to realities, by a Divine blessing on the little work. I should be glad to hear that you were better; but we must look forward to the accomplishment of 1 Cor. xv. 42, 43, 44, and we may expect it as a free gift, because JESUS died and rose again.

“Peace to you and yours. Ever yours most affectionately,

(Signed)

“W. MARSH.”

Of the Rev. JOHN BICKERSTETH, I can only say that during a short visit which I had the pleasure of paying him, in or about 1826, he appeared a model Clergyman. His entire humility, his devoted labours amongst the poor, struck you the more forcibly, as you remembered the high distinction he had gained at the University, and the refined cultivation of his mind, which entitled him to eminence in so many worldly paths.

With the well-known brother of this good man, the revered and beloved Edward Bickersteth, a lasting friendship was formed. Mr. B.

visited Suffolk frequently on behalf of the Church Missionary and Jews' Societies.

One of Mr. B.'s last sermons, breathed with an earnestness that bespoke his approaching end, was preached in Mr. Charlesworth's church in London. A short notice of it by one who was present, and who was well able to appreciate its solemn beauty, will be given afterwards: a short notice of himself in the next Part.



PART VI.

MR. CHARLESWORTH GOES TO THE UNIVERSITY OF CAMBRIDGE.—THE REV. C. SIMEON.—SOME NOTICE OF HIS MINISTRY.—ITS GREAT EFFECTS.—ANECDOTES OF HIM RELATED BY MR. C.—NOTICE OF REV. E. BICKERSTETH.

WHY my friend waited so many years before he went up to the University, I am not informed. It must have been six or seven years after his appointment to FLOWTON that he went there no doubt for the purpose of studying theology more fully. From all that I can gather, it must have been from 1820 to 1823 that he "kept his terms," and took his degree as B.D.

In our time of undergraduate ignorance, we used to look down with a kind of contempt on those who "came up" to College as "ten years' men." Their large flowing sleeves, as we thought, covered their incapacity to pass

one of our examinations. We did not understand that their fuller age, their fuller knowledge of DIVINE truth, of themselves, and of the world, were among the chief requisites for Sacred Ministry; while half the youths who take possession of our parish churches are so ignorant of the great controversies in religion, and have such limited knowledge of Scripture, that their principles can hardly be said to be fixed.

At Cambridge he came under the ministry of that remarkable man, CHARLES SIMEON. The latter was at that time (1822-24) almost in full vigour, and in the supremacy of his spiritual position as the greatest teacher in the Church of England. His mission, as he felt it, was to teach races of future Clergymen; to be the father of fathers. Eleven hundred Clergymen are said to have learned the living Gospel's power—the majesty and glory of a SAVIOUR'S atonement as the one central object of a minister's preaching—from SIMEON'S lips. He, by the mercy of GOD, had reached a height which might be well called an Episcopate or Primacy through England, by no smooth or compromis-

ing process. He had stood nearly *alone* during many early years of his pastorate. For the Truth's sake he had really stood *persecution*; not only the coarse ribaldry of vicious young men, but the keener scoffs of a learned University, in the midst of which he dared to preach what they professed in the "Articles of Religion," and in the Ordination Services.

The first time that I saw Mr. C. officiating, was in Mr. S.'s church. During his undergraduate course he occasionally assisted there in reading the Liturgy. He also helped, on other occasions, in the church where the Rev. J. SCHOLEFIELD ministered.

Though acquainted with Mr. Simeon, I believe that Mr. C. never became, or could become, intimate with him. No one can feel a deeper love or veneration than myself for Mr. S.'s memory. His words opened the way for heavenly light to shine upon my heart.

His style of preaching was *perfect*, as it regards written sermons. That is to say, it was weighty matter, condensed within moderate limits, and spoken with the most weighty manner, by voice and look. It was matter that you

felt he had prayed over, and was now delivering to you in the same *spirit of prayer* with which it was written; it was matter without pompous introduction, laboured imagery, tedious repetition or needless divisions. But each arrow was taken from its proper place in the quiver, polished to its point; and though the holy man had bestowed his best care upon it, you saw that there was no overstrained art, but that all ended in simplicity, and you grieved that the sermon was so *short*.

We must look upon MR. SIMEON as the chief friend of ISRAEL in this country. Certainly, during half his long career of ministry, his appeals from the pulpit and platform, together with those of MARSH (his constant fellow-traveller) did most to rouse churchmen to further this apostolic mission; viz.: a distinct Gospel witness to the JEWS. "To the Jew first." And it is doubtful whether "the Society for Promoting Christianity among the Jews" could ever have reached its height of public sympathy, but for the labours of these two noble workers. When you heard Mr. S. pleading for the long outcast people, it was as a father or mother

pleading for their orphan children. Nor must we forget the important service he rendered to truth, by contending against what was often falsely called the *spiritual* sense of prophecies, bearing on ISRAEL'S future history. In the "Everlasting Covenant" made with ABRAHAM (Gen. xiii. xvii. xxi.) he saw that "the *Land*" and "the *Nation*" of Israel, were as much integral parts of the DIVINE promise as was the advent of MESSIAH itself; and that as all the predicted punishment had *literally* fallen on that nation, so should their return to the Land, and the Nation's conversion of heart to believe on HIM "whom they had pierced" (Zech. xiii.) be literal also. "Thy people shall be all holy; they shall inherit *the Land* for ever." (Isaiah lx. 21.)

And how really was the great missionary enterprise in India helped on by his constant prayers and efforts, we know from the admirable "Memoir and Correspondence" which Canon Carus has given to us. His many letters to Thomason in India, and afterwards his letters to Bishop Wilson show that the heathen lay upon his heart.

The undoubted general effect of his ministry was to produce humiliation of soul on account of our sin, adoring love to HIM who had freely forgiven it, undivided surrender of our hearts to holy obedience.

His spirit of noble munificence was only bounded by his means of giving. His "Trust" that he founded for the purchase of advowsons in many of our large towns, will long perpetuate the "sound doctrine" which for sixty years he had taught—as long as trustees are faithful to their trust.

And then the chief glory of his great mission. *He remained at his post.* He changed not. He sacrificed all thought of a *domestic settlement.* He was thus concentrated on his heart's object, viz.: the instruction of successive races of University students in the only faith. And so having "served his generation" as none else ever did at CAMBRIDGE, he died at his post. Nor ever was seen, or probably can be again seen, the veneration and love with which a whole University followed his funeral to the sublime chapel of King's College.

To Mr. C. such a ministry must have been the

best "course of theology;" the "composition" of sermons by Mr. S. the best model, if not imitated servilely.

It does not appear that he became intimate with Mr. S. From an anecdote that Mr. C. used to relate of the latter, as well as from my own personal observation, I don't think that Mr. S. paid much attention to men like ourselves, of ordinary abilities, and with no prospect of high academic distinction. It was natural, and right for him to desire, that young men of decided piety should not only be industrious in college studies, but that they should take high degrees in mathematics and classical learning. That he should not encourage a train of religious *idlers* or mere *saunterers* in study who wished just to "get through" the Senate house, was highly commendable. But when we of the ordinary class could not rise to eminence, we needed encouragement in the doing of our best. Mr. S. rather looked down (as I thought) on these feebler and *slower* minds.

May we venture to say that he had *faults*? We will call them *failings*.

He had (to use a paradox) *strong weaknesses*,

and ways of speaking and acting, that from their peculiarity became offensive. My friend, though twenty years older than most of us, was nervous, and *feared* this holy man. He used to relate with graphic humour one of his first interviews with him. I hope it was not his *introduction*. There were in the chancel of Trinity Church, certain pews which ran nearly the whole length of the chancel. One set of these pews touched on the vestry door. It was Mr. Simeon's custom, as the service began, to take his seat in one of these long pews nearest to his vestry. Soon after going to Cambridge, Mr. Charlesworth, unconscious of this custom, and not expecting to come in contact with one whom he so feared, took his seat a few minutes before service in this same pew, and, unfortunately, in that particular place. There he remained, his head bowed upon the pew desk. Had he consulted his safety, he would have passed to its extremity and left room for seven or eight to follow him. Suddenly, he felt upon his shoulder a "broad hand" (as he called it.) A voice like the sound of a bassoon, groaned to him, "Go on further,

sir." He had but a moment in which to turn and look upon the person thus speaking; he saw an eagle eye flashing its glance upon him, and he moved on a few feet; he readjusted himself, and again bent downwards as the service proceeded. In three or four minutes time, the "broad hand" was felt upon his shoulder. The voice was heard again in its deep solemnity, "*Move on, sir—make room.*" Again—a rustling—a hurried advance up the long pew—but no further looking round on his pursuer. It was unnecessary to enquire who he was. An attempt to recompose himself. Again—a louder groan—"Go on to the end, sir"—Mr. C. quite quickly responded. Again, not long afterwards a like seizure—a like groaning command to "*Move on, sir;*" but of a more imperative kind. One foot onwards—and poor Mr. C. could go no further—he was boarded up. There was no escape, as we now have it in our "open-benches" system. Mr. C. was hedged in by six gownsmen and Mr. SIMEON. I did not ask my friend, "what effect the sermon had afterwards?"

Surely all this disagreeable scene might have

been spared to a new comer and a devout worshipper, if Mr. S. had but courteously whispered on his first entrance, "Please to go on to the end of the pew, as several undergraduates will come in." The effect of such discourtesy on many young men, would have been to stop their further attendance on Mr. S.'s ministry. He was often impatient, hasty, rude, and even satirical. I believe that he truly felt and mourned over such things in himself.

On another occasion, some years later, the two men met in a church at Ipswich. Mr. S. was there to preach for the "Jews' Conversion Society." Mr. C. read the Liturgy. To the vestry both ministers proceeded before the sermon. The evening was piercingly cold. Before entering the church, both ministers had put off their winter coats, in those days called "*Spencers*." Each minister had fixed his *spencer* on a peg. The pegs were near each other. One tallow candle's light was all that shone there. Mr. C. having put off his surplice, intended to return to the church and listen to the sermon; but he shivered with cold, and went quickly to his *spencer*. At that

critical moment, when you would have thought one great idea must have filled the preacher, Mr. S. turned suddenly—saw Mr. C. advancing to and laying hold of *his* (Mr. S.'s) *spencer*. In the candle's dim flare poor Mr. C. had *mistaken* the pegs. Mr. S. rushed at him, laid hold of his coat collar, and with a voice and manner that the narrator alone could copy, called out to him, "*How dare you touch my spencer, sir?*" It was as if the pleader for pity on ISRAEL transferred for the time to his Gentile brother one of the Gentile charges against ISRAEL, viz. : "*are you strictly honest, especially in the exchange of clothes?*" After this, Mr. C. left the vestry, not to hear the sermon, but to go home, wondering and lamenting the injury that so devoted, holy, and long-tried a minister might do to religion by such unworthy manners.

How can we explain it? To sit on such a throne as he held for forty years; to look down from it for sympathy and veneration from a third part of English churchmen; to be consulted by several Bishops; to receive the visits of noblemen and ladies of rank; was it to be expected that a man should be so looked up to, and not to think

much of his self-importance? not to be impatient now and then if people did not meet his exact requirements just at the *moment*?

I believe that no Apostle had such trial to bear as the trial of great *popularity*. So I believe that especial humiliation before God, and a view of their own depravity and nothingness are needed by great *popular* preachers, just as were needed patience and enduring faith to enable an Apostle to bear *unpopularity* in many Churches, or heathen "dragon's" persecutions unto death.

Innocent peculiarities of those whom we love, rather endear those friends to us than put them at a distance. They stamp a person's identity, his individuality, as much as do his voice or his figure. We may smile at such peculiarities; our friends do the same at our own, but they suggest no unkind thought.

In our revered pastor's case the peculiarities were certainly more frequent and marked, both in his manners, words, and gestures, than could be commonly seen.

The deeply serious and the ludicrous were sometimes joined in a way that tried our com-

posure of face to the utmost. On Friday evenings those men of the University who attended his church were invited to take tea with him, to hear his remarks on SCRIPTURE, and to ask him questions. At the beginning of each new "term" many new visitors attended. Mr. S. was intensely "particular" as to the care and preservation of the furniture in his rooms. One evening, a tall and awkward "ten years' man" appeared at the door, anxious from the country to pay his respects to Mr. S. His name given out by the servant, Mr. S. rose from his *music stool* (his constant seat), and went to meet the new comer. Looking upwards, and beaming with his peculiar smile, taking the man's hand in both his own, "My dear friend, peace be with you!" (as with a benediction.) Then, turning his eye downwards, earthwards, "*Have you scraped your shoes?*" On another occasion, a younger and more daring undergraduate had ventured on a morning visit, and alone. The streets were wet and dirty. On his appearance, no benediction, no welcome; but with the tone of a drill-serjeant to an undisciplined recruit—he was told, "*Sir, you have passed one*

scraper and three mats;" a fact to which his guilty shoes fully testified. The young man retreated without an answer to a distant door-mat. Sometimes, after an affectionate welcome to a visitor, Mr. S. would almost convulse us by asking some of us, "What is that man's Name?"

Catastrophes were frequent at the tea meetings. Not only did nervous "Freshmen" clatter tea cups and saucers, but worse things occurred. Some made the fire-irons descend on the hearth with an alarum that made all eyes converge on the culprit. In the large room hung a tall handsome pier-glass with a marble table fixed under it; legs of gilded carved wood, and carved festooned ornaments attached. The room was filled with benches without backs. Some of them were put close to the festooned table and mirror. You must in that case sit bolt upright all the time of the meeting, or risk leaning against this table. Generally, Mr. S. gave us early warning of the danger; but some could not take a warning. One evening, in the middle of a conversation, a crack was heard—a gownsman had leaned back—a festoon was broken! From his music

stool, on which he could wheel round in a moment to answer questions, he revolved, cried out in a piteous tone, "Sir, what have you done? that glass and table were a beloved brother's present to me! they are *invaluable!*" We did not know which most to pity of the two sufferers. Why, we thought, could not Mr. S. receive us in his parish school-room, rather than in his drawing-room?

His heart overflowed with love to men, but he evidently did not see the importance of *manners*; the almost incalculable importance of *small courtesies*; he did not understand that in our earnestness and hurry to do some good thing, we must look upon our fellow-creatures as well as ourselves, and not "shoulder them out of the way" while we are hastening to our work. But holy and great ministers are not always great in mind: and many who venerated as a prophet in the pulpit, had no desire to receive him in the parlour.

He had caused to be printed all the sermons that he had preached; and to print a work, entitled, "Sermons on the whole Scriptures," was a task which the greatest theologians might have

shrunk. Our beloved pastor, however, did not shrink from either task. Whatever we may think of their author's wisdom in publishing twenty-one volumes, the "*Horæ Homileticæ*" will always record Mr. Simeon's well-balanced comprehensive views of Scripture doctrine, so equidistant from violent extremes; while they all lead us on to practical holiness. It were well if some judicious hand might put forth *two volumes* of selected discourses from out of these one-and-twenty.

I cannot forbear adding some further notice of the beloved EDWARD BICKERSTETH. His many writings upon practical religion have made his name known throughout these islands, North America, and in all our Colonies.

He preached spiritual truth by these books. They found their way into the houses of our middle classes and gentry. Personally, he was known through England as the untiring travelling Secretary of the Church Missionary Society. At the meetings which he attended, the frequent repetition to which such a speaker is called never seemed to damp or deaden the holy fervour and freshness of his piety. And

who could have met him in private intercourse but was edified by his deep self-abasement, his large charity, his Christian courtesy, his beaming zeal for the exaltation of a SAVIOUR ?

His power of reading, noting what he read, and so arranging it as to condense it into matter profitable for others, was remarkable. For a man, who, during twenty years, was always "on the road" travelling over England, such reading and arrangement seemed impossible, especially in those bygone days of "stage coaches." But when I heard him say that he could read all day *inside* those vehicles, I ceased to wonder. What was to most travellers time lost, was gain to his calm and vigorous mind. Hence his later writings of a more elaborate character—his "Practical Guide to the Prophecies," in which he showed that he had read or consulted nearly every prophetic book that had been written for three centuries past.

At last he withdrew from his more public labours. A halo of heavenly love seemed to gather round him. The near coming of his glorified SAVIOUR to "take to HIMSELF HIS great power, and to reign over a restored

world," (Revel. xi. 17), irradiated his soul. That SAVIOUR'S final prayer, that all HIS saints might visibly be "One," in order that "the world might believe" the Gospel of salvation—that prayer took possession of his soul.

The scheme first planned in North America for the furtherance of manifested or outward union amongst the true disciples of CHRIST, was adopted by BICKERSTETH, by MARSH, and a few other large-hearted clergymen. They met English (Trinitarian) Dissenters for mutual confession of sin, for prayer, for the provocation of one another "to love and to good works." (Heb. x. 24.) For a time it seemed as if more of union was coming on earth. But this bright vision only flitted before us, to disappear. The great outward seal and pledge of brotherhood, the communion of the LORD'S supper, Clergymen might not sit down to with Nonconformists. Baptists of the more exclusive class would not join Independents or Churchmen. Many Christians would not join the "alliance." It went too far. It compromised their principle of Church-membership. Many would not join because it went not far enough. The

“alliance” survives : but of late years *difference* and *hostility*, rather than brotherly kindness and respect for each other’s consciences, have opened their widening chasm between the brethren. Still, whatever the failure of their scheme, the reward awaits those, who, like Bickersteth, Marsh, and Charlesworth, had “purified their souls *in obeying the truth*, through the SPIRIT, unto unfeigned love of the brethren,” (1 Peter i. 22) viz.: “Blessed are the peacemakers ; for they shall be called the children of God.” (Matt. v. 9.)

Long before an “Evangelical Alliance” had been set up, Mr. C. had acted it out during his ministry. The cumbrous mechanism of a “society,” with committees, lengthened addresses, and money-gatherings, he needed not to teach him the lesson that “through the SPIRIT he had purified his soul” to learn. Brought so often into intercourse with godly Dissenters at Bible Society meetings, and there hearing “Christian Union” so much commended, he did not negative that principle when the meeting ended. He did not on the following day, cross the street to avoid shaking hands with

a dissenting brother, nor give him the dignified nod of toleration. He visited Dissenters. Even amongst the "Society of Friends," whose differences are the widest from our own, he found many who, as humble followers of our DIVINE LORD, exemplified HIS Gospel in their lives. With some of them he kept up an intimate friendship.

The Roman Church fairly boasts that 500 Anglican Clergymen have gone into her communion during the last thirty years. We know that these were mostly young Clergymen. Having never been "grounded and settled" in heart or mind "in the faith," a few months of trial upset them. When as many more Clergymen have left the Established Church, (and there is every reason to expect it); when scores of England's noblemen and gentry shall revert to what is called the "faith of their forefathers;" when a third part of England acknowledges a sinful man to be the "vicegerent of heaven upon earth," and a once sinful woman to be "Queen of Heaven," and a *necessary* co-operator in redemption;— when the Antichrist of unsanctified human intellect shows "great signs and

wonders," (Matt. xxiv. 24, and 2 Thess. ii. 9); when both enemies join in their last war upon the "faith;" then it may be that Christians who now stand widely apart, will honour and "receive one another, as CHRIST hath received them to the glory of GOD." (Rom. xiv. 7.) Perhaps they will acknowledge that their differences do not lie in the seven great Unities, (Ephes. iv. 3.) the seven pillars on which "Wisdom hath builded her house," (Prov. ix 1.) They rest mainly on two questions, *the exact order of Church Government, the exact manner and time at which Baptism was administered.* By most writers, Roman Catholic and Protestant, it is admitted that these two points were not *exactly defined* in the New Testament. It follows that we who hold that Book to be the only *infallible* guide, cannot legislate or dogmatize upon these points with more certainty than the SCRIPTURE warrants. For we disavow the power of infallibility for a Church, as for an individual, except where the DIVINE SPIRIT has *plainly spoken.*

If this view be correct, it must follow that that DIVINE SPIRIT left these two questions

intentionally undefined; and it follows that in casting out brethren who do not exactly agree with *our* views of Baptism and Church-Government we presumptuously arrogate to ourselves the power of making terms of union which the HOLY SPIRIT did NOT make.*

* See Appendix, Note V.



PART VII.

MR. C.'s INTEREST IN THE ABOLITION OF SLAVERY.—REFLECTIONS ON THE DIFFICULTIES OF THAT STRUGGLE.—ENGLAND'S CONTINUED COMPLICITY WITH NORTH AMERICAN SLAVERY.—INTERCOURSE WITH THOMAS CLARKSON.—SOME NOTICE OF THAT EMINENT MAN.

“FOR this purpose the SON of GOD was manifested, that HE might destroy the works of the devil.” (1 John iii. 8.) To put down all cruelty and oppression over man by his fellow man, was therefore one of CHRIST's simplest dictates. CHRIST's Gospel in its reality had only to spread, and man would “love his neighbour as himself.” (Luke x. 27.) But to what height had man's innate wickedness risen, when, under the light of a SAVIOUR's mercy, Christians, so-called, could carry on that combination of all crimes against their fellow men, the SLAVE TRADE and

SLAVERY? Yet so it was, that after 1800 years of professed Gospel truth, Protestant as well as Roman-Catholic nations vied with each other to convict the "accursed thing" as we may justly call it. But "Religion" in its reality, had re-appeared. "Religion" means "the binding back" the "re-attachment" of lost man to his God, who is "love" and thereby the binding back of man to man as his "brother" in brotherly love. The impious system of Slavery must then fall. But what a death struggle would it make before that fall?

All efforts to uproot great evils, have ever been successfully carried on by a few great and daring minds, that went "before their age." They persevered against the fiercest opponents, and against the advice of friends, who would have stopped their rapid march as "inexpedient."

So it was with CLARKSON and WILBERFORCE, and a few others. They simply looked at the fact, that the Slave system was forbidden by every Gospel precept. In the faith of Him who gave that Gospel, they went undauntedly to the conflict, and carried ENGLAND with them; we may say they have now carried all European

(Christian) nations with them. And though no cry of national *repentance* for its wickedness in upholding Slavery as a "domestic institution" has sounded from the "United States;" though the deliverance of Slaves from their chains was only put forward as a war-cry for rousing the Slaves to fight against their masters; we must see in the dreadful four years war that have been waged, a DIVINE retribution on man's iniquity. If ever we may presume to assign a cause for righteous vengeance, here surely it may be done. Slavery must soon fall in AMERICA.

Abhorrence of Slavery may be said to have been drunk in by my friend with his first breath, from his excellent father. The latter had interested himself in the anti-slavery movement. When, in his own county, meetings in order to promote an interest for the Negro, were to be got up; and when Mr. Clarkson was to visit Nottinghamshire, old Mr. Charlesworth was actively at work.

Mr. WILBERFORCE (with whom he was also acquainted) used to say, "that he could always reckon on old Mr. C. for three counties, and

that the latter kept three counties in readiness for him."

"Mr. C.'s father was also one of the Shareholders who joined in purchasing the district of SIERRA LEONE as a settlement for freed Africans."

When therefore in Suffolk, my friend found himself stationed within a few miles of Thomas Clarkson, he must have rejoiced in the hope of intercourse with such a man. He became Clarkson's intimate friend; and that intimacy must have told importantly upon his own after life.

Before speaking more personally of Clarkson, I may be excused for making some remarks on the *difficulties* with which he and others had to grapple. We may not measure them only by the powerful opposition that our own "West Indian Proprietors" made in our Houses of Parliament during so many years. We must rather measure them by the self-satisfied "*religion*" with which so many in our country justified slavery on what they called a "*Scripture warrant*." The indifference to plain moral duties with which a self-satisfied religion

may co-exist, delayed for a long time England's extinction of slavery, though England had abolished the "trade." And can we say that England is delivered from this self-satisfied state? How is it, that, during the long years in which our merchants have climbed to rapid wealth through the slave-grown cotton of North America, no pulpit in Manchester or Liverpool has dared to expose to them the guilt of their complicity with slavery in all its wickedness? No national voice of repentance went forth from England, mourning that our fathers had helped to set up slavery in the States; and that we having freed the slaves in our own colonies, went on as long as we could using slave-labour by proxy, and enriching ourselves at the sacrifice of all moral precepts, encouraging other men to commit *the sin* which we in profession condemned as indefensible!

Not only no repentance by ENGLAND, but all who are acquainted with our cotton-manufacturing district, must have observed that the only mourning expressed at public meetings and by newspapers at the hideous war between

the "States," was a mourning that the supply of (slave-grown) cotton had stopped; that many of our cotton mills must be closed, and that hundreds of thousands of our "operatives" must for a time lack employment, or only receive half their former wages! Not a single public meeting took place that I can hear of during all this time of carnage, to invoke the mercy of God upon NORTH AMERICA, or that the "sword," that "most sore judgment," might return to its scabbard! Peace was longed for—if it might send to our shores the millions of cotton bales which the unpaid, unmerciful, unjust labour of slaves could produce.

Surely over our door might the words of Jeremiah be justly written, "Thine eyes and thine heart are not but for thy *covetousness*." (Jer. xxii. 17.)

Surely the Southern slave-holder must have often, and deservedly, laughed to scorn our religion with its two faces; one of "brotherly love" for England, another permitting theft and rapine across the Atlantic.

Surely too, we, as a nation, ought to have seen in the distress and perplexity that came

over our cotton district, some droppings from that thunder-cloud which burst so terribly upon the "States."

So lax are the views of Slavery that are still held in our country, so false the doctrine that is drawn from the perversion of HOLY SCRIPTURE, that I believe these reflections are fully warranted.

Mr. C. had not learned to say what was so often said, even by clergymen in his day: "The slaves are well fed, and tolerably clothed. Do not disturb them with notions of liberty, teach them the Gospel; they can with it live and die as happily as any free man." We needed no proof of this. A faint glimmer of heavenly light was no doubt sufficient to carry the poor slave through all his miseries; while the "minister" who had fifty-fold more knowledge than that slave, and had taught that slave that he was his master's "chattel," that he had no DIVINE right to call his wife or children "his own," that minister probably lived and died without peace or joy. Nor, like many who could not or would not, face the radical question, "What is our duty according to the

DIVINE will?" Nor was Mr. C. misled by that hypocritical covering of sin, "Religion shines most brightly in the submission of slaves to their masters; St. Peter and St. Paul stamp with a DIVINE approbation such a submission by those under the yoke." (1 Tim. vi. 1, 1 Pet. ii. 18.)

The answer to be given to such pretext was a question: "Did the West Indian or American slaveholder work slaves in order to prove to the world how able is DIVINE faith to support martyr-slaves who would rather die under their oppressors than rebel against them?"

The slaveholder abroad, and the English merchant who received his unlawful produce here, knew that each worked the slave for no religious object, but to make the largest gain at the smallest cost.

Mr. C. and the band of Christian "abolitionists" knew how to distinguish things that differed. It was one thing for the Apostles to enjoin on slaves who were under *heathen* masters the duty of submission; it was another thing for men who professed the name of the LORD JESUS CHRIST, and thereby pledged

themselves to "keep His commandments;" it was another thing for such men to *re-establish* the heathen system of slavery, after that the spirit of Gospel-truth had gradually put it down; yes, to set up a worse than the old Pagan slavery; for the horrors of a "middle passage" were no part of the latter.

As well might Christians revive Polygamy, or absolute despotic power in a ruler over his people, because those "Institutions" prevailed in the Apostles' days.

The noble, though small band of godly men who began during Mr. C.'s time their great work of unchaining the oppressed, felt that theirs was a duty not only to the slave, but to his master. The *Slaveholder* must be taught that his sin was incompatible with the favour of God, or the inheritance of heaven; and that from these the "man-stealer" was as distinctly shut out as were "idolaters" or "murderers of fathers or mothers." (1 Tim. i. 9, 10.)

Above all, it was their duty to a DIVINE MASTER, that they should clear HIS religion from the charge which heathens abroad and infidels at home had thrown upon it; viz.: that

the negro was a being born with capacities *inferior* to those of white men; and that, consequently, the moral obligation of treating him as a brother was lowered, if not destroyed; that African millions were doomed by a DIVINE curse to perpetual bondage.

It was in 1807 that our country gave up the "trade" (properly speaking,) the purchase of African prisoners from the kings who had taken them in war, and the transfer of those victims who survived the sea voyage to our colonies.

After this, nearly forty years of untiring struggle passed before religion triumphed, and England put an end to slavery throughout her colonies in 1833.

Mr. C. lived through that struggle—according to his ability, and in his own quiet way, he took part in it.

CLARKSON, that august friend of man, who that ever saw him can forget him? Yet he has no biographer. No statue is erected to his memory in Westminster Abbey, where Wilberforce and Buxton so justly find a place. No fitting tablet even is upon the walls of Playford Church. But his "record is on High."

In the churchyard, near to his burial place, there is a rude obelisk, with these words upon it: "CLARKSON, THE FRIEND OF SLAVES."

Surely, though only a few English friends helped to build this pillar, they might have added to the five words inscription, "AFRICA'S millions, present and to come, join us in this tribute, though unasked."

Most unhappily for us, all his long years' correspondence with statesmen, ambassadors, and the ministers of other countries; all his letters to the Anti-Slavery Society; which must have illustrated the great struggle, have disappeared. It is only in his own book, "The History of the Abolition of the Slave Trade," that we get authentic details of his labours—and these are not prominently named.

It was after reading one of his early pamphlets, that Wilberforce entered (as he tells us) on the war against Slavery. Through Wilberforce it was that Thornton came forward to add his wise counsel, and Macaulay to record the facts that he had witnessed in Jamaica as to the slave system.

CLARKSON'S appearance was truly majestic.

In height he stood above six feet. His features were regular and grand. His face bore furrows of long care and conflict. His manners were eminently simple. There was no measured condescension or dignity towards others. When I first met him in 1825, at a time when he had spent forty years in the noblest benevolence towards mankind; he did not receive you, as if he felt himself to be "the great man" to whom one quarter of the world would pay homage as to its deliverer. But you looked on him as the truly great man; that is to say, the man whose mind and time are devoted to the grandest objects; to schemes of world-wide benevolence; the man who fills his place as the servant of the Infinite God, and whose happiness it is to obey His commands by seeking to bless the world.

Clarkson seemed to you truly great, for he could come down to the little. He took you by the hand with a fatherly smile; and he heard your questions and observations as if he were learning somewhat from you. We know that the epithet of "greatness" is applied to only one man in Scripture—to John the Baptist. If in anything he was remarkable, it was in self-

renunciation, and the absence of self-importance; he was great in humility. "HE (the SAVIOUR) must increase ;,but I must decrease." (John iii.) John was ready to become as nothing. It was sufficient reward to have done his work; to have proclaimed "the Lamb of God."

So, in their measure, it was with Wilberforce and Clarkson. They "fulfilled their course" like John. They did their work of mercy. They quitted this world in comparative seclusion.

Playford Hall, so long Clarkson's residence, is about four miles north of Ipswich. It is certainly one of the most picturesque old English homes of East Suffolk. Though probably only half its former size, and adapted for modern convenience rather than architectural "order," it has its ancient moat unspoilt. The buttressed walls fringed with ivy, and its bridge, carry us back three or four hundred years. The venerable trees that overarch the road which winds along the small domain, give it the appearance of a delightful retreat,

Here Clarkson died, at the age of eighty-six; having outlived all the difficulties and seen the success of his great struggle. Hence his body

was carried, and followed with pious reverence to the village church by a few friends. Little notice did the event excite; but he had vindicated our BLESSED REDEEMER'S Faith from the horrid charge which its false professors had brought upon it; viz. *complicity with rapine, oppression, and murder*. And the day will I believe come, when many of Africa's children, regenerated in heart by that Gospel which CLARKSON vindicated, will make their pilgrimage to PLAYFORD, and praise GOD for freedom of soul and body as they bend over CLARKSON'S grave.

The following letter, written by Mr. CLARKSON to Mr. CHARLESWORTH in 1843, both illustrates the regard in which the friends held each other, and the untiring energy with which "The Friend of Slaves" occupied himself to the last with schemes for man's welfare.

"PLAYFORD, SATURDAY EVENING,

"11th February, 1843.

"DEAR MR. CHARLESWORTH,

"I received your letter, but have been so unwell and overdone by business (slavery), that I was hindered from answering it sooner. Would you think it possible, when you sup-

posed that our efforts on that subject were at an end, that now on the eve of going into the eighty-fourth year of my age, I should have been obliged to work *eight hours* a day for the last three years to forward our cause. But there has always been something or other rising up to call me into action; such as the case of poor Nelson Hacket in our Canadian territories, and the probability of breaking up the beautiful little colony to which he fled. The 10th Article of the American Treaty now to be discussed in Parliament, by which the fugitive slaves from slavery are in danger of being returned to their old masters. The wicked plan of going to Africa for labourers of our own West Indian colonies, which may degenerate into a new '*Slave Trade*.' These, and a variety of other subjects, have kept me *constantly in "hot water"* by a heavy correspondence, when I ought to have counted in the evening of my life to have had some *rest*. But, God's will be done! I entered into the great subject and I must see it out, as far as my exertions can accomplish it.

"I am now going, I began indeed yesterday, to set my house in order, previously to my being called away to another world. This setting my house in order consists, in one instance, of

looking over my manuscript papers (a month's work, at least), and I find many of what I call *of great value*, containing what I intended to do, if my life were spared. It appears from some of these papers that, after visiting the Lascars as before mentioned, I thought of taking up the cause, not of the Lascars only, but of *sailors at large*. Having had an opportunity during my journeys on the slave trade of seeing *personally some hundreds of them*; and of knowing, in fact, all their *grievances*; no people are worse used. No people on account of their great hardship, deserve our compassion more. And when we consider them as *our Navy*, the defenders of our country, they are entitled to the *national* favour and support. One of the papers which fell into my hand, was an essay on this subject, to be fulfilled some time or other. If I can find time, and my spirits will allow me, I shall make the essay complete.

“ With our kind regards, and best wishes to your family,

“ I remain, my dear friend,

“ Yours affectionately,

(Signed)

“ THOMAS CLARKSON.”

“ P.S. I do not know whether you can read this, as I am now nearly blind, and no new spectacles will help me.”

PART VIII.

FIRST INTRODUCTION TO MR. C. AND HIS FAMILY.—HIS REMOVAL TO LONDON.—STATE OF HIS PARISH.—MR. C.'S VARIOUS LABOURS IN LONDON.—THE LONDON CITY MISSION.—HIS YOUNGEST SON IS ORDAINED.—SHORT NOTICE OF HIM.—HIS DEATH.—LETTER FROM THE REV. J. P. NOTTIDGE TO HIS MOTHER.

I CANNOT bring these imperfect sketches to an end, without recalling some early impressions of Mr. C.

It was, I believe, in the year 1825, that I first visited Mr. C. He then resided in IPSWICH; I had afterwards the pleasure of frequent intercourse with him, with various intervals for twelve years. His simple manners were most attractive, compared with much that I had begun to see in the religious world. The charm of such manners laid in the evidence they gave

you of a mind at rest with itself, because at "peace with God;" of an unworldliness of spirit, an absence of selfish bustle. Without dogmatism or party-spirit, you felt that one great object shone in all that he spoke of, or worked for. I had heard several great preachers, and met many men of commanding Christian influence and attainments. Here, however, was to be seen the best of religion as to its practical results. The simple Pastor in his family; the simple manners and habits of that family. In how many cases is the influence of a godly Pastor weakened, when the villagers observe the flippant modern manners, and the showy *dress* of his daughters? The children, under the gentle and even course of treatment, were in cheerful subjection; they were usefully occupied. It is a great advantage for daughters to have help from such a father in their reading and studies, while it was an equal advantage for the *sons* to listen to their mother's teaching. I will not say more of her who still survives, than that through their long and happy union, she not only soothed his often wounded spirit, but kept pace harmoniously with all his best efforts.

Mr. C. not only forbade books of any known vicious character to be read (that which most parents would do) but he forbade books of a frivolous or trifling character. He forbade (as he told me) the "Newspapers" to his children. The "Record" newspaper suffered the same exclusion. At this I could not wonder; for though that Journal shuts out the details of loathsome crime, and is so far admissible to young persons; it admits what is perhaps the most dangerous of all matter for reading; it publishes criticisms on, and often gives extracts from infidel writings. From the purest motives—to warn us of lurking or more daring evil, it has been a most faithful and valuable witness for the TRUTH. But if the question be what kind of newspaper is fitted for general "family reading?" I cannot think that a publication which so frequently deals even with blasphemous writings, could be put by a wise parent into his children's hands. As it regards Ministers of the Word, the able refutation which the "Record" often gives to such books, may be of great service; and I think that if there were sent forth by this newspaper a separate monthly

or quarterly "Review" of books that call for such criticisms and refutations, it might be of equal service to Ministers, while their children would escape the danger.

Such a family, under such truly Christian influence, was a new thing for myself to witness. It was what a "home" ought to be; the peace, the simplicity, the constant doing of good in a quiet way, made up an edifying contrast to the mixed emotion that a young seeker for truth feels in the "religious" movements of LONDON life, or at those meetings of the more wealthy and ennobled, where, amidst the thick splendour of furniture and feasting, he can scarcely understand what is meant by the "wilderness through which we are passing," or the "enduring hardness" as soldiers in the great warfare. (2 Tim. ii. 3.) To be in such bewildering scenes may indeed to an earnest Christian heart be a "wilderness," for with that term perplexity and sorrow are identified.

During all the intercourse that I enjoyed with him, I never heard him speak in an unkind or excited spirit of any one. I never heard him spread an evil report; I never heard him speak

even hastily, much less with apparent irritation; I never heard him allude to any slight that might have been offered to him. These traits of character made him *unique* amongst my acquaintance; I know no parallel with it.

But the time was come for him to leave us; his bodily strength was giving way. On hearing that he was about to quit SUFFOLK many parishioners and other friends presented to him a farewell memorial of their love and respect. It was a clock. Its front was in form of a triple arched church window; in the centre the dial-plate, under the side arches two figures,—one a Sunday-Scholar with his Bible, the other a Slave, kneeling with hands clasped in prayer. These were fitting emblems of the great objects that filled the Pastor's heart.

I must not forget another cause of gratitude to him. He introduced me to godly Dissenting ministers. Having been taught to believe that all such persons were fanatical, vulgar, revolutionary, and ill-read, I felt my *gentility* somewhat lowered at the first visit which Mr. C. took me to pay to an Independent minister. Thankful am I since that time to have learned my own

ignorance, and to have sat at the feet of many such ministers, men whose lives and teaching have shone through England. Thankful to know that thousands of such ministers, learned as well as fervently pious, are instructing masses of our people with sound and well balanced doctrine. I found them not fanatical, but wise, calm, and argumentative; not vulgar, for they rested satisfied in their high calling; not revolutionary, but ever truly loyal subjects, and praying for blessings on "kings, and all that are in authority." By *vulgarity* I understand the habit of assuming to be what we are not, boasting of what we *are*, and the putting of ourselves out of our places. Almost all the ministers to whom I allude show that they possessed fair learning, and a power of public speaking, as well as a zealous godliness before they were ordained to be pastors.

Ministerial *vulgarity* would lie in a man assuming to be a pastor, and putting forth such pretensions to others, merely because he had undergone episcopal or other ordination. We see from centuries of experience that no gift of holiness or power is conferred by laying on of

episcopal hands. If the latter ceremony could so avail, then it must follow that every Roman Catholic priest, as well as every English clergyman, would thereby receive "the gift of the Holy Ghost." As a *fact*, we know that they receive no more than a *title*, an outward human sanction to an office assumed by them worthily or unworthily as it may be. And yet on such a flimsy foundation how many men call themselves in the "Apostolic Succession!"

If the New Testament, that is, the Divine law given through the Holy Ghost to the inspired writers be our law, it gives us no plain promise that there could be any "Apostolic Succession" in His Church, save that of pure doctrine and holy living, together with varied measures of power in delivering the Gospel message by speaking.

The good man to whom Mr. C. introduced me was no common Christian. The Rev. W. Horn had been Rector of Debenham, Suffolk, for many years. From conscientious objections to parts of the Prayer Book he had resigned his office. A chapel was built for him at Woodbridge by many who had received the light of salvation

through his deeply earnest and holy teaching. There he closed his ministry after commending the truth, in which he gloried, to numbers of attached hearers.

Mr. C. could honour him, *because* he seceded from his position in the Established Church. He could honour conscience, and appreciate godly motive.

Mr. C. resigned FLOWTON in 1844. When sixty-four years old, he found that his bodily strength was giving way, and would no longer enable him to take the frequent journeys to Flowton. He accepted the appointment to a London city church. He left us in 1844. It seemed as if the most genial spirit amongst us had gone; we also felt that his simple quiet ministry would be (as it were) extinguished under the cold dignity of that empty pile—ST. MILDRED'S, Bread-street, one of the buildings that public opinion and common sense have so long doomed to be removed to an outlying district of new London. On the LORD'S Day, as you walk that narrow lane, you hear the echo of your solitary footstep. The district is depopulated for the day, except that

housekeepers and watchmen who are left in charge of warehouses and offices keep within doors, and do not attend the church, even if they be members of the Establishment.

A few years after his removal to London, his son told me that the average congregation at **St. MILDRED**, including two schools, was forty people! That is to say, two schools of ten or twelve children each, the clergyman, two of his family, the clerk, organist, and pew opener. Only ten voluntary adults made up the assembly.

But our friend did not go to London, like some disabled officer, to rest upon his "retiring pension." The heart that so glowed to do good amidst scattered villages, would glow more fervently to bless the myriad semi-heathen of the greatest city. One of the first things that he did, was to ask permission of a brother city-clergyman to visit his parishioners for him. (The latter was engaged all day in school duties, and lived out of the parish.) Being thus occupied, Mr. C. resided for some time in the rectory-house of that parish, but his own health and that of his family, forced him to go into the

outskirts of London. He chose ISLINGTON, and there remained, with short intervals, till he died.

He soon became an active member of the "Tract Society" Committee, and of "The Church Pastoral Aid Society." That Apostolic effort, the first to grapple with the irreligion of a million, the "LONDON CITY MISSION" had been working for about ten years when he left Suffolk. Would or could all the London Clergy, however zealous, penetrate the courts, the streets, the dens of sin that abounded in all quarters? Could the Established Church furnish a sufficient body of unordained visitors and missionaries, to supply their place? Could Nonconformist ministers or their congregations, do the work? If either, or all these great religious bodies could do that work, why had they not begun it? We could no longer look on LONDON'S misery without making some effort to meet it. We hoped that within the various churches, hundreds of godly men taken from the small-tradesman class might be found, who would visit and teach the poor in their dwellings, that a SAVIOUR had come; that "GOD had sent HIM to bless them, by turning

every one of them from their iniquities." (Acts iii.) Our hope and prayer have not been disappointed. More than two hundred such missionaries visit masses of our most neglected people; and the good which they do is incalculable.

Mr. C. soon joined the City Mission Committee; for many years he was one of its Clerical examiners of candidates for the mission.

Two years after his removal to London, JOHN, his youngest son, was ordained a clergyman. I have before spoken of him. How early, how earnestly, his heart bowed itself before the Cross of CHRIST, we have seen. He resolved to enter the ministry. Disease set in upon him; but he persevered. In 1839, he went to Cambridge University. In spite of increasing bodily weakness, and many breaks in his college course, he pressed onwards. He tried to furnish his mind with all useful as well as directly theological learning. After quitting college, he sought to stay his threatening disorder by wintering twice in the South of FRANCE.

We, who saw that pallid face, that weakly

body, may have wondered that he looked forward to the Ministry. *We* may have thought it even wrong. But who can reason with, or try to fetter youthful zeal and love? "Love is stronger as death; many waters cannot quench love." (Cant. viii. 6, 7.) And to us who saw his wasting form, it seemed that he longed to speak a dying minister's testimony to that eternal LIFE which he had received.

On first presenting himself to the (then) Bishop of London as a candidate for the next Ordination, I am told that that good but somewhat rough-mannered prelate refused the application. The young man's pale looks made him ask questions about his health and physical powers. But, at a second interview, Dr. Blomfield's rough kindness gave way. Young Charlesworth, asked by the Bishop to construe and give the critical meanings of some verses in the GREEK TESTAMENT, soon satisfied him that his was no mere schoolboy's attainment, but a deep heartfelt understanding of the Inspired WORD.

One who most loved him, gives the following account:—

“The interview” (with the Bishop) “was a most painful one. The Bishop, surprised at the application for ordination from one whom he instantly saw to be a dying man, though neither himself (young C.) nor his family, as yet realized the fact. A second interview was, however, appointed. The night before was passed without sleep (by J. C.) but, as was his custom in wakeful nights, he chose a passage of HOLY SCRIPTURE on which to fix his mind. In this way he spent the night in prayer and meditation on this passage as found in the GREEK Testament. The next morning he met the same unpleasant reception ; but, in the course of the interview, the Bishop took down a Greek Testament, and turning to the very *Scripture* that had that night engaged J. C.’s attention, asked his views upon it. This unexpected incident kindled him at once into brightness. He spoke on the Scripture with his native ease, pouring out the thoughts which filled him at night. From that moment the Bishop received him with the greatest kindness ; watched his after-welfare, wrote letters of inquiry as to his health, and when his short ministry was closed upon

earth, wrote in terms of kindest sympathy to his parents."

Young CHARLESWORTH received "Deacon's" ordination at the Christmas of 1846. He was licensed as Curate to his father in St. Mildred's parish.

To see the father, under whose holy instruction he had grown, sitting in the reading-desk while the son taught from the pulpit, was in itself affecting. That young preacher had outspread his wings to soar in the light into whose glory he was so soon to rise. Unclouded by the doubts, the darkness, and the difficulties which meet the soul in its after-conflicts, he was in the sunlight of heavenly promises. A new fountain gushing over the desert earth, cannot but refresh the scanty herbage and stunted plants. A young heart overflowing with the water of Life could not but freshen that dreary part of LONDON. Such words as he poured out could not but attract hearers. The church, usually so thin, was therefore often filled by those whom no ordinary preacher could draw.

To conclude our notice of this beloved youth. In June, 1847, he went to revisit Flowton, the

scene of his earliest recollections. Before he died he wished to speak of Redemption's glories in the church where his father had preached.

The same writer says:—

“Once more in great feebleness of body but undying energy of spirit, he preached to the villagers, amongst whom was a boy he had visited. He spoke to them from Galat. vi. 7, 8. ‘Whatsoever a man soweth that shall he also reap.’ A note made by him in his Bible records the time afterwards. In the vestry he said that he had chosen those words of Scripture with especial reference to labourers in the land.”

He closed his short and remarkable ministry in September, 1846. Seven months after his ordination.

The Rev. J. P. Nottidge, who had watched his spiritual progress for several years, went almost daily to watch over him in his last illness. One of the young disciple's last messages was; “My tender love to Mr. Nottidge.” The veteran Pastor, now drawing near to his own glorious sunset, met the youthful body at the funeral, and read the words of Thanksgiving,

and the SCRIPTURES of Resurrection, over his grave.

Shortly afterwards, he wrote the following letter to Mrs. Charlesworth. It cannot be read without edification. He also delivered the funeral discourse upon the words of HEBREWS xiii. 11, 12.

“ MY DEAR FRIEND,

“ May our gracious Lord direct my pen, or rather the thoughts to which my pen gives expression!

“ How readily could I occupy my time and paper with retracing the scenes, and employments, and feelings with which our attention and hearts have been taken up during that small portion of that long, long period of your whole trial, which we did in some measure engage in together. How our hopes and fears were alternately excited, and night and morning we were afresh called to the fresh exercise of resignation and patience, to moderate improbable, but incompressible hope, and to rouse the languor of the yet increasing discouragement. But what could all this tend to, but to immerse us in the clouds of earthliness, and sense, and mortality, But, my dear friend, as this cor-

ruptible body, over which we mourn, must put on incorruption, and this mortal must put on immortality; so let us leave the mere outside of events, and look into the unseen world, and what GOD is doing there, yea, to what He is even doing here below. If we look at the dear object of our cares, what cause can there be but for congratulation? Never a moment's occasion to cry out any more, 'Oh, wretched man that I am, who shall deliver me from this body of death!' True, we have lost all opportunities of ministering to his wants, of soul or body. But do we not remember how often we mourned at the little alleviation which it was evident we could produce, and do we not now know that he hungers no more, nor thirsts any more, neither does the sun light on him nor any heat. He knows not what spiritual darkness means, nor indeed anything less than the perpetual beams of the countenance of Divine LOVE. The Lord is his everlasting light, and the days of his mourning are ended.

"Do not think I have either the composedness, or stoicism not to mourn, much less to suppose that a mother can suppress her wounded feelings for the loss of one so truly, so interestingly, so spiritually amiable; but I mean that the causes of regret are absolutely

swallowed up in the causes of rejoicing and thanksgiving; so that we are conscious that if we had been offered his release previously we could no more have refused the boon, nor can, now that he is taken out of the miseries of this sinful world, any more wish him back again, than we could in the days of his comparative health, have consented that he should be sacrificed by a violent and tormenting death! If Paul could be exceedingly joyful IN all his tribulations, how should we feel that dearest John is delivered OUT of them all!

“Then for ourselves. I have scarce been permitted to touch the burden with one of my fingers! though I bless the Lord for being permitted to be a stander by.

“The Lord grant that I may find it better to have gone to the house of mourning than to the house of feasting, and that, by the sorrow, with which in the course of his disease, my countenance has been made sad, my heart may also be made better, and that, as a survivor, I may lay it to heart! But with you, my dear friends, and your dear family, the case is far different! Your cares, affections, and devoted attentions, which GOD has given for the equable, and distributive comfort, and benefit of the whole domestic society, have been concentrated upon

one dear individual. It has been your honour and delight to find this was God's appointment, and to give yourselves to it with your whole hearts and with your whole souls. It was compliance with a Scripture injunction, 'One member suffered, and the other members suffered with it.' A Scriptural copy of His example who was 'afflicted in all our afflictions,' who bore our griefs and carried our sorrows.

"But it was an *extraordinary*, not an ordinary dispensation, and it should be matter of thanksgiving that the Lord now restores you to the discharge of duties, and the exercise of affections of which all in turns are the subjects and the objects. And, be it observed, this change of cares and duties is not from one thing to another that is unconnected with it, but though the two occupations of mind and heart, on the two periods, are exceedingly different from each other in many points of view, they are by that very variety connected; and the engagements and employments of the period that is just ended, are exactly calculated to provide for the more complete and effectual discharge of those duties, and for the cultivation of those exercises of the affections which form the general exertions and employments of

life, in the period to which you are now returning.

“ If you retain, my dear friend, as I trust you and my dear young friends do, a wise and tender and thankful recollection of the way in which the Lord has been leading you, those I mean especially who have surrounded the sick bed, you will carry the influence of this remembrance into all the domestic intercourse of future life. You will keep up to those subjects of conversation and communication of thoughts, to that tone and that elevation, which make life a preparation for death, not only by individual meditation, but by the mutual, habitual endeavour to interest one another on these subjects, so that they may become habitually easy and natural; and when any one is sick, and common subjects become less welcome, the opportunity may be immediately hailed, and seized, and improved for entering with facility, with vigour, and with enjoyment upon the things pertaining to the kingdom of God. And if this be done, your late employments and experience will tell you how vastly, how efficiently it will contribute to every comfort and every enjoyment in life, how it will secure the promise of this life, as well as that which is to come. What an influence it will shed upon the declining years of

Mr. C. and yourself, how it will diffuse itself into the future families and domestic comforts of each of your dear children.

"I had written so far last night, having been indulged with a season of some qualified activity of mind. This morning I am feeble and poorly. I wish much to acknowledge dear Elizabeth's letter, but I do not feel equal to it at present. But tell her that I do in simple honesty of heart believe that, to be, and to do, what she wishes me to do and to be, is my desire, and will be my delight,* but of that desire, or that delight, she must be cautious of forming her estimate from any actual doings of mine. They must always fall very much below my aims, and very imperfectly express my feelings. But I mean what she means, and desire what she desires.

"Love to all,

"Yours affectionately,

(Signed)

"J. P. NOTTIDGE."

* Referring to the desire that this revered friend should preach the Funeral Sermon on the following Sunday.



PART IX.

SHORT NOTICE OF THE REV. E. BICKERSTETH'S
PREACHING IN MR. C.'S CHURCH.—A
LETTER FROM THE REV. F. TACEY.—MR.
C.'S LAST ILLNESS AND DEATH.—GENERAL
REFLECTIONS UPON THE SUCCESS OR
FAILURE OF MINISTRY.

A FRIEND has furnished me with the following narrative of the Rev. E. Bickersteth's Ministry at St. Mildred's Church.

The friendship existing between the subject of this memoir and the Rev. Edward Bickersteth, was long, and faithful to the last. Writing to ask Mr. Bickersteth to come and preach the Church Missionary sermon in his little City church, he said in his note, "Come, for love of the cause." The answer came in an afternoon hour when he was playing and singing the sacred hymns with which he generally cheered his spirit at that time of the day. Stopping to read it, he

turned from the pianoforte with his brightest look, saying, " he replies, ' I will come for love of the cause, and *for love of you !* ' "

" That sermon can never be forgotten by those
" who were privileged to hear it. It was the last
" preached in London for the cause that lay so
" near the heart of that devoted servant of God.
" His text was, Daniel xii. 3; ' They that be wise
" shall shine as the brightness of the firmament ;
" and they that turn many to righteousness, as
" the stars, for ever and ever.' First enlarging
" on what the wisdom is which cometh from
" above, then its effect on others, and then its
" personal results. In this latter contemplation
" his spirit appeared wrapt in blissful anticipa-
" tion. Having dwelt on the trials of the way,
" and the supporting promises and grace for the
" fast spending night, he turned to the illustra-
" tion of the text, ' the brightness of the firma-
" ment,' saying, in tones that bore into the soul
" their own deep meaning, and with a radiancy
" of expression on his face, ' You have seen the
" morning dawn—the masses of dark cloud that
" overspread the sky, and cast their gloom on all
" below ; but lo, the rising sun has tinged them

“ all with glory, they have caught his beams, and
“ now they add resplendent beauty to the rising
“ day. This is the promise of the text. For
“ these days of thy pilgrimage, O believer in
“ Jesus, the gloomy clouds may gather, over-
“ hanging thy sky, and darkening the horizon,
“ but thy night is far spent, and when the Sun
“ of Righteousness in thine eternal day, shall
“ rise upon thee, each of these darkening clouds
“ of tribulation shall gather radiance around
“ thee, and shine resplendent to the glory of
“ thy Lord!” Returning with his friend for
“ the night a peculiar joyousness of spirit rested
“ on him ; he ran to his upper chamber with a
“ boy’s springing step, and lingered long the
“ next morning, dwelling on the foreshadowing
“ of events coming on the earth. It was the
“ *last* farewell that he then gave.”

Another of his oldest friends now comes before us.

From the earliest time of his Ministry in Norfolk, Mr. C. became intimate with the REV. F. TACEY, Rector of SWANTON MORLEY. All who knew the latter will hail the bright and cheerful piety which glowed in his words and

looks. The writer was eighty-one years of age when he wrote this letter :—

“SWANTON MORLEY,
DEREHAM,
1862.

“ MY DEAREST FRIEND,

“ Procrastination is, in almost all cases a mistake. It is especially so in the correspondence of those who, like ourselves, are in the close of our eighth decade. We now are in the front rank and the shafts of death are flying thickly around us, and who can describe the comfort of those who, in such a position, have the testimony of God’s Spirit in harmony with that of their own that they are the elect of God, and are under the eye and care of Him, without whose permission a sparrow cannot fall.

“One of our year has just fallen—Sir Benjamin Brodie. I have heard that he was of the truth.

“I feel sorrowful, my dear friend, that your infirmity so much confines you. I have no absolute need of shutting up, yet I so greatly confine myself to my own place, that there is only the difference of necessity and choice between us. C., whom I fancy you must remember in Nottingham, has in his retirement given place to C. H., a person whom I have known for thirty years, and in

whom I have so great confidence, that I believe it was chiefly at my instance that the arrangement was effected. It will be a difficult post, owing to the powerful aid afforded to . . . and which will not be likely to be continued. Like yourself, I try to get me upon my tower, and to stand upon my watch in the expectation of great and mighty events. Such caution is reproved now as it was of old, especially with and amongst those who see with satisfaction the daily increasing approach of the professing Church to the world. May our Divine Master, my dear John Charlesworth, keep us by His mighty power, through an increasing faith to full and free salvation. I still am able to take my Sunday duty without inconvenience: have often two full services. I always liked reading the prayers, and I not unfrequently read the evenings when I read almost the whole service at St. Mary's workhouse. What a journey have we each made since those days! what ups and downs! and yet how goodness and mercy have *followed* us from our earliest intercourse until now! How fresh and bright are the loving words of invitation of our adorable Saviour and Keeper now that we have arrived at almost the end of our course. What courage they inspire. I wish

you may be able to give me the address of Mr. C., I promised him a photograph, and know not where to send it. It will be very kind if you will let me have it soon.

“Ever, my dear friend,
“Yours most truly and affectionately,
“F. TACEY.

“Kind love to all around you. If I live until February 2nd (Candlemas day) I enter upon my 81st year. So mind you treat me with the respect due to your senior!”

The aged traveller, who had trod twice over the “forty years” of earth’s journey was now drawing in sight of his HOME. For two past years he had ceased to minister in his church, or labour in his parish. Much bodily suffering was appointed to him. He was counted “worthy” thus “to suffer,” that up to the last he might show forth “patience having her perfect work.” With many of age’s infirmities, as well as amidst occasional pain and the weariness that must follow it, he did not show the fretfulness, the peevishness into which many a godly man has in such cases sunk. During his long residence in LONDON, I had but few oppor-

tunities of seeing him. Through the two last winters, he had been as I heard confined almost wholly to his bedroom. Being for a few days in LONDON during March, 1864, I felt an earnest wish to pay what I thought must be the last visit to my beloved friend. I cannot forget that visit. From all I had heard of his exhausted state of body I hardly dared to intrude. He could not lie down in his bed. He sat in a large easy chair wrapped in blankets. I saw instantly that he was near his glorious fight. His wasted form was concealed; but the eye, that window through which the inner soul throws the radiance that it has caught from communion with the ETERNAL, over the emaciated face: the eye gleamed with a brightness that baffled all thought of decay and death. Like the flashing of light from the broken pitchers in GIDEON'S army, so from this broken "earthen vessel" the brightness of heaven shone forth. The recollection of so long past holy intercourse with him, as I sat looking on him, deeply impressed me. When I began a Christian course the example of his meek, unassuming, but solid piety, had been about the most useful to myself of

any friends whom I knew, and when obliged to differ with him in judgment upon some Church questions, never did that constant friend change. The genial welcome of his hand, his heart, his house, was ever the same. Pronouncing a few words of SCRIPTURE as I went to speak the last farewell, I could only press his hand to my lips, and leave the room. I could say but little; it was not a time for speaking, it was a time for holy quiet meditation and gratitude, as I recalled all the past, and looked at the aged saint passing over time's threshold. Like JACOB "gathering himself up on his bed," my friend seemed to breathe out the words, "I have waited for THY salvation, O Lord." (Genesis xlix. 18.)

The closing scene of such a life was worthy of that life. At such an advanced age as eighty-two, exhaustion and stupor often overpower body and mind. In my beloved friend's close, the sun set almost without such clouds. One of those who were most near and dear to him, has sent me the following short narrative. Far too short it is to satisfy, yet I will attempt no additions to it. Surely

it is a glimpse of heaven begun upon earth ;
an "abundant entrance into the everlasting
kingdom." (2 Peter i. 11.)

"The day of his release was April 20th,
(1864.) His long illness was a time of the
"most beautiful display of heavenly grace. For
"months he spent the night in his easy chair ;
"he had only short intervals of sleep. Often
"he could only get sleep by lowering his wearied
"head towards his knees. But it was as if the
"glory of heaven encircled him ; his face shone
"with an expression beyond anything earthly,
"and during the long night, when those who
"attended him sang or repeated hymns of
"praise, he was constantly heard to take up the
"words, and faintly echo the song. In the
"day-time he was as constantly reading HOLY
"SCRIPTURE, making upon it emphatic spiritual
"remarks, together with prayer suggested by its
"teaching. When darkness for a few moments
"obscured his perception of the truth on which
"he had so long lived, he would scatter it
"with some text, such as, 'THEY SHALL NEVER
"PERISH, HIMSELF hath said it.' Through
"those long last months, and most specially at

“ night, his chamber seemed illumined with the
“ light and love and peace of heaven ; and all this
“ while the body's restlessness was increasing,
“ and snatches of sleep got with difficulty. His
“ last words were to repeat the sublime benedic-
“ tion after me, the whole three verses. ‘ The
“ LORD bless thee and keep thee ; the LORD
“ make His face to shine upon thee, and be
“ gracious unto thee ; the LORD lift up His
“ countenance upon thee, and give thee peace.’
“ Shortly afterwards, his head sunk upon the
“ surrounding pillows lower and lower ; until
“ with a look of inexpressible repose, and with-
“ out a sigh, in quiet sleep, that long illness so
“ agonizing to the body, so brightening to the
“ spirit, left him on the shore of immortality.

“ The morning was one of exquisite beauty.
“ The sun had just risen ; a little bird at that
“ moment came and twittered its morning
“ anthem at a window of this hallowed room.
“ The incident was a touching one to us who
“ knew how peculiar was his love to birds—to
“ all the creatures of GOD.

“ At this solemn hour a very near relative who
“ came too late to see my father die, entered

“ the house, and remained for a time in the
“ room beneath that in which we sat. That
“ relative said to me afterwards, ‘ For half an
“ hour while I waited there, I heard sounds of
“ music that could be compared to nothing
“ earthly. I have no *superstition* as you know,
“ but if anything could be imagined as heavenly
“ harmony it certainly was *that*.’ ”

Thus on the 22nd of April, he passed away at his peaceful home, at peace with God, with man, with himself. The “ Quiet Worker for Good ” had served his generation for sixty years. No “ angels that excel in strength ” of intellect or obedience (Psalm ciii. 20.) ask praise for recompense for that which it is their heaven to do. No ransomed SINNER will ask for praise, when the crown that he receives glitters only with a SAVIOUR’S mercy.

A few attached relatives and friends followed his funeral, a week afterwards. His body rests in the churchyard of LIMPSTFIELD, SURREY, in which parish his son (as clergyman) teaches the doctrine, and lives in the spirit of his Father.

Some general reflections must close this Memoir.

What then were the *results* of such holy labours in those villages, it will be asked? I fear much less than we might wish or expect. But must we not answer the question by asking another? Was the pastor, or were the people, the cause of failure? Did he fail in doing his utmost for them? or did they, how much soever loving, refuse to yield to that Gospel which made him what he was? Let the coldness, the impenitence, which so abound in other parishes of town and country, parishes wherein ministers of higher intellect or power of speaking, labour; let such parishes answer the question. Amongst their flock, it is still the few in comparison of the many, who are devotedly pious and holy. Are we surprised, are we stumbled at the fact? We can only calm our trouble by going to the Word of truth. There we read that through all ages of this dispensation, man is in himself equally fallen, equally at enmity with God.

Man's *heart*, that is, his love and affections, being turned so far from a holy God, blinds his *understanding*, or power of calm perception, and

perverts his *judgment*, that is, his highest faculty of distinguishing and accepting Truth. Thus the clearest outward proofs of a special Divine "revelation," fail to change man's heart, as long as that heart revels only in its own favoured objects and *wishes* that no such revelation should be.

Man has been placed under various forms of privilege and probation, and failed under all.

One verse of Holy Scripture unfolds the process, (Ephes. iv. 18.) "Being darkened in their *understanding* through the ignorance that is in them, *through the hardness of their hearts.*"

In the long ages that were before the flood, Adam must have witnessed to his children through 900 years of the bliss in Eden, and of all the dark ruin that his unbelief had brought on himself, and them. If ever Preacher spoke with living power of what "he had seen and heard," he must (as we should say) have done so—have stamped the truth ineffaceably on all hearers. Who could so paint a shipwreck as the shipwrecked man? But Cain, the first-born, rejected his father's words, he would not believe that his sin called for a DIVINE Sacrifice. It

was only in the family and lineage of **SETH**, the "appointed one,"* who stood in the place of martyred **ABEL**, that "men begun to call upon the name of the **LORD**." (Gen. iv. 28.) That is to say, an organized system of faith in the coming **REDEEMER**, Church ordinances and worship, were set up. A protest was thus lifted against the false worship, which whole nations were following or adding to the primitive faith of Adam. Thus of the great kingdoms that sprang from the Patriarchs, it is written, that "even as they did not *like* to retain God in their knowledge," (Rom. i. 28,) they were given up "to a reprobate mind." As to nations, "all flesh had corrupted its way upon earth," and "the sons of God" partook of the general corruption. The flood swept away that dispensation, and *oral tradition*, though flowing from the highest Spring-head, failed to reclaim the world from sin.

Thus in the case of Israel. A million of grown-up people saw the Red Sea divided, and standing upright on either side: they heard

* Gen. iv. 25. "For God hath appointed me another seed, instead of Abel."

the Law spoken on Sinai. The fiery cloud-pillar, and all the unequivocal proofs of Divine interference. But a whole generation disbelieved, and fell in the wilderness. Sights of terror and sublimity could not, by themselves, renew the heart, or change the will. "Their *heart* was not steadfast in His covenant."

In the dispensation of "Law" (as it is called in Scripture, 2 Cor. iii. 7,) there was the additional gift of a Written Record. "The Law written and engraven on stones." "The Book of the Law." (Joshua i. 8.) Definite teaching in a book that was to be guarded from all addition or lessening; the Statute Law of Heaven to man. This, in union with the oral tradition of truths not so directly revealed in Scripture; both were to be the teachers of a chosen people; and through that people (had they known their high calling) of the heathen world. For many centuries, Prophets "spoke to them as moved by the HOLY GHOST" "of the coming of the JUST ONE." (2 Pet. i. 21, and Acts vii. 52.)

We need not say how the Jewish Church failed in its Mission.

But we must go further. Infinite holiness and love have walked the earth. "The Word was "made flesh." From HIS hand miracles daily of mercy that could not be denied—words such as "never man spake," were seen and heard by a whole people. But it was *because* heaven had come down to earth, that men wished not to believe. They hardened their *hearts*; their understanding, their judgment lost its balance. "Therefore they *could* not believe." (John xii. 38.) They "denied the HOLY and JUST One." They "crucified the LORD of glory." (Acts iii. 14.)

And when that crowning mercy of GOD, the HOLY SPIRIT came down to plead with their consciences, they, as a nation, "resisted" and "quenched" HIS light; they were "broken off for unbelief." (Acts vii. 51. Rom. xi. 20.)

Here then was the highest glory set before man, A SAVIOUR, visibly present, infinite in benignity and love; the terrors of LAW withdrawn; and above all the hope which distinguishes DIVINE truth from all false religions. "Life and IMMORTALITY brought to Light by the Gospel." Countless ages of holiness and bliss thrown open to every believing Soul!

But as in all former dispensations, man, if he chooses to disbelieve, can, and will do so. He can if he chooses to do so, reject and deny the unbounded love as well as the anger of God.

We go to the Inspired History of the first Gospel Age, and there we ask what success or failure followed the Apostles' teaching. Unbounded mercy to the whole world was their text. "The LORD is not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.) "Who will (desires that) ALL MEN should be saved." (1 Tim. ii. 4.) "God so loved the world." (John iii. 16.) Here was every natural motive of Gratitude stirred in man's heart, if that heart were disposed to believe GOD'S witness of HIMSELF. But it was depraved man's heart still. In reading therefore the DIVINE history we learn that when Apostles worked miracles in attestation of the Gospel which they preached, comparatively few of their hearers believed "with the heart unto righteousness." Above all, there we read that as ages should advance, and Gospel Truth should be professedly believed by millions, by *nations* :

that very profession should stand in place of reality, and *tares* (or false corn) should half fill the evangelized field. Men "will not come" to the living stream—though that stream is close at hand. "Ye *will not*," that is, "Ye wish not to come to ME, that ye might have Life." (John v. 40.)* Of only two towns in which Apostles preached the Gospel it is said, (and

* It were well, if in some important verses of the New Testament, our Translators had given to the verb $\Theta\epsilon\lambda\omega$, (I wish) its more clear English parallel. Through such inaccuracy, in one or two instances, an erroneous impression may be, and has been given to many minds. I will here name the most note-worthy passages :—

John v. 40. "Ye wish not, *i.e.* desire not, to come to ME."

John vii. 17. "If any man *desires* to do the Will of GOD, he shall know."

1 Tim. ii. 4. "GOD our SAVIOUR, who *wishes* all men to be saved, and to come unto the knowledge of the truth."

All must see that the English word "will" that our translators have chosen in these texts, is capable of two meanings that are opposed to each other in our language. "Will" being the sign of a future act, is added to the future "mood" of our verbs. "He will do the Will of GOD" is a translation that may give a wrong idea to a person ignorant of Greek. Again, the sentence "GOD *will* have all men to be saved," conveys to an uninstructed reader the notion of HIS decree to save all men. The true meaning is different : "HE *wishes* all men to be saved." Surely the distinction of ideas is important. How emphatic and necessary is it in John v. 40 ? "Ye *wish* not to come to ME."

probably no other towns ever so acted), "*All that were in Saron and Lydda*, turned to the LORD." (Acts ix. 35.) The mass of their hearers became more hardened in heart, because "the mercies of GOD" and "the goodness of GOD," led them not "to repentance." (Rom. xii. 1, with ii. 4.)

And so, generally speaking, it has ever since been.

In the Gentile dispensation, it is surely the same. Failure as well as success. In our own day, as we doubt not, men have been called in an unusual, an extraordinary manner, to shake the stagnant religion of our multitudes. We see the SPIRIT of GOD enabling men of all classes to preach the glad tidings. The collier, the prize-fighter, the chimney sweeper, and the engine-driver, can chain the attention of thousands—as long as a SAVIOUR'S mercy is their theme. We bless, we adore the Giver of all these invitations of mercy.

A mighty floodgate of "preaching" has opened in our country. Every where the voice of the Gospel is heard. In the "Theatres" on Sunday evenings; in Lecture-Halls and Exchanges;

by the river-side ; in market places, men are telling one Truth to their fellow men. All this has not been, and cannot be, for nothing. We are persuaded that tens of thousands of Christians were never so earnest in promoting the welfare of souls.

A great multitude has already "believed, and turned to the LORD." (Acts ix.) Thousands on thousands more will join that company. It may be the beginning of the last witness—preaching to the nations (or Gentiles) before "the End come!" (Matt. xxiv. 14.) But however that may be, we know, from Divine promise, that the great and glorious "End" of the HOLY SPIRIT'S dispensation differs in this respect from all that have preceded it. Though failure has marked the Gentile Churches ; though man has failed in love to GOD, in effort to bless the world ; yet that which began on Pentecost shall be universal. "I will pour out "of MY SPIRIT on all flesh." (Acts ii. 17.) "The "glory of JEHOVAH shall be revealed, and *all* "*flesh* shall see it together." (Isaiah xl. 5.) "HE shall not fail, nor be discouraged (or "broken) till HE hath set judgment in the

“ earth ; and the isles shall wait for His Law.”
(Isaiah xlii. 4.)

England is only one of the Gentile kingdoms ; and great as is the Evangelistic movement here, it may not spread at all, or rapidly, to other countries. We can only trust that they may partake of the blessing. We leave the result with God. Let all of us whose hearts are enlightened have tongues to speak, according to our calling and knowledge. Seek to bless the ignorant. To all Christians, whether poor or rich the hope is held out, “ Brethren, if any of you do err “ from the faith, and one convert him ; Let him “ know that he that converteth the sinner from “ the errors of his way, shall *save a soul from “ death.*” (James v. 19, 20.)

And while such stirring times are with us, shall we look with less hope and interest on the labours of many pastors who, in our secluded villages, are quietly but stedfastly “ working for “ good ?”

Biographies, memoirs of such men are seldom written. Their quiet lives afford nothing that dazzles ; nothing of what may be called picturesque or romantic. But does not such a life,

such a heavenly course of quiet "well doing," and modest piety impress on those who knew him, the conviction of genuine Gospel life and love, than can be gained from any other human source? In times of calm thought when we ask ourselves, "*how when we come to die, we shall desire to have lived?*" Surely, it would be, a life like that of CHARLESWORTH, simply good, as good is estimated before GOD; good in that highest sense which the HOLY SPIRIT hath depicted, which HE alone can make us to live.



APPENDIX.

NOTE I.—Page 29.

In saying that Mr. C.'s reading "was not very extensive, nor his learning very profound," I mean to say that the class of books, even of theological books, was not of a wide range. I also mean by the term "learning," what we now usually mean by that indefinite word. In theology, considered as a great science, we mean by "profound learning" an extensive acquaintance with the history of the great "controversies," a deep critical understanding of (at least) the Greek Testament, together with a varied knowledge of the chief Commentaries, both Patristic and modern, upon HOLY SCRIPTURE. It may be fairly said of Clergymen, as a body, that not many of them are thus "profoundly learned." After leaving College, most men early enter into parochial labours. If these take up much time, very few can give much more time every day to the study of criticism—to the consulting of Lexicons, or the reading of Church History. Of the best, the most useful and pains-taking minister, it is no disparagement to say, that he is not "profoundly learned." Provided that he has a deep knowledge of the only *Inspired* Book, and studies to understand and explain

its true sense to others; provided that he so understands the unity and harmony of its various parts, as to see in them but *one Book*, one TRUTH: his learning will be deep enough to make him "a workman that needeth not to be ashamed."—(1 Tim.) Again; in regard to "*extensive reading*." By such a term we must understand, the reading not only of theological books, but of a fair amount of General History, Memoirs, and Travels; not to mention some profitable reading of the world's history, for one day—the newspaper.

What ordinary minister can find time for more than a surface view of such literary ocean? He cannot plunge into deep waters.

But we must distinguish between deep reading and extensive reading. Those who read *fewer* books, provided those books are the best worth reading on a given subject, will generally be the deeper readers. I mean that those men who *think* on what they read, who hoard up the knowledge drawn therefrom, and who turn it into solid mental gain; such will be deeper readers. The knowledge that they can make over to others, will be more solid and impressive, than that which many readers of "more books" can give us. The latter often do not reflect deeply, nor arrange accurately, what they have been reading.

Considering the many daily duties in which Mr. C. was engaged, he *read* much and carefully. After rising at five o'clock in the morning, and adding to his store of knowledge from some useful book, he used to say when his

family met at breakfast, "the best part of the day is over."

In theology, it is I think certain, that what are called Low-Church writers were his only companions. To be better understood, I might use the unjust and unpleasant term "Puritan," to characterise them, whether it be given to our deepest English Theologian, John Owen, or to those Clergymen who were driven from the Episcopal Church on account of their adherence to conscience. Such were Baxter, Howe and Henry. Of Commentaries on SCRIPTURE, Mr. C. told me that he continually studied that of Matthew Henry.

What Mr. C. did read, he digested. He could therefore, though not an extensive reader, be called a deep one.

NOTE II.—Page 33.

Qualifications of Bishops or Elders.

The first of these, and the all-important one, is that which is mentioned last by the Apostle. It is used by him in reference to *Deacons*; it of course refers to the higher, as well as to the lower order of ministry.

"Holding the mystery of the faith in a pure conscience." The MYSTERY being the whole subject of DIVINE redemption—as it is embodied in the end of 1 Tim. iii. "The mystery of Godliness;" GOD WAS MANIFEST IN THE FLESH.

1. "A bishop must be blameless," (*ανεπιληπτος*) [The

Greek word means "one who cannot be laid hold of," *i.e.* "charged with some offence." In Titus i. 6, "If any (elder) be blameless," and in ver. 7, "the overseer must be *blameless*, as the servant (minister) of God." Here the Greek word is different from that used in 1 Tim. iii., it means "uncharged," "unaccused," *i.e.* of grievous wrong doing.]

(2.) He must be "*Vigilant*" or "*Watchful*." [The Greek word means literally "sober, so as to be able to keep watching steadily." Metaphorically; "steady, so as not to be overtaken in neglect of duty."]

(3.) He must be "*sober*," or rather "*sound-minded*." [Our English word "sober" has a double meaning. I give the meaning that most agrees with the etymology of the word.]

(4.) He must be "*of good behaviour*." The Greek word has a distinct meaning, "Orderly, of orderly habits," [derived from *κοσμος*, "fitting order," and thence the *world*, which is in itself "order."]

(5.) He must be "given to hospitality," or, "loving the stranger." [So the verb *φιλοξανεω*, in Heb. xiii. 2, "to entertain strangers." Fellow Christians coming from another country, were to be taken in and lodged.]

(6.) He must be "*apt to teach*," "ready to teach" others, *i.e.* "easily given to teach."

(7.) "Not given to wine;" this is explained in ver. 8, (referring to the similar qualifications of Deacons), "not given to much wine."

(8.) "No *Striker*;" that is to say, (metaphorically)

"not *violent assailer*," (in words) "pugnacious," "overbearing;" (explained in 2 Tim. ii. 24,) he must "not strive" or "fight."

(9.) "Not greedy of filthy lucre." [The Greek word that our translators have thus paraphrased, connects the adjective "filthy" or "base" with the *man*, rather than the *thing*, "not *base* or dishonourable gain seeking."]

(10.) "Patient." [The English word "patient" is too wide to give the more restricted meaning of the GREEK "forbearing," *i.e.* towards men in their ignorance of, and resistance to, the truth. It is beautifully explained in 2 Tim. ii. 24, 25. "The servant of the LORD must be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."]

(11.) "Not a brawler." [The Greek word would certainly be better rendered "not *contentious*," or "provoking;" its literal meaning is "not a *fighter*."]

(12.) "Not covetous." [Literally "not a *lover of money*;" a term far more intelligible than "covetous." The "love of money" may be passive; "keeping fast hold of it, and unwilling to give to others;" or it may be active eagerness to add to our riches. The Greek word here will rather mean, "fond of his money," and not "ready to distribute." (1 Tim. vi. 18.)]

(13.) "One that ruleth well his own house," or "family." [The Elder or Bishop was to be a married man.]

(14.) "Not a *novice*." [The word means "newly *planted*," *i.e.* just converted to the faith; like a young tree

just transplanted to a new soil, which on that account cannot have taken deep root in it.]

(15.) "Not double-tongued;" i.e. not speaking contradictory doctrine (as a Teacher), 1 Tim. iii. 8.; nor what we commonly call a *double dealer* towards his neighbour.

(16.) "Not accused of riot," (Titus i. 6.) "Not *convicted*" is a more correct version than "*accused*." Accusation of an offence would be no fair exclusion of an Elder; "conviction" ought to be so. "Riot" is a vague and unsatisfactory translation, yet, it is very difficult by any single English term to give the peculiar import of the Greek word. For clearer views of its meaning, I refer the reader to Archbp. TRENCH's valuable work, "The Synonyms of the New Testament." (pp.) "not convicted of any *gross excess in sensual indulgence*."

(17.) "*Not self willed and unruly*." (Titus i. 7.) "Not a self pleaser" (according to the etymology), following always and alone his own judgment or desires, so as to become "unruly," "insubordinate."

(18.) "Not soon angry." (Titus i. 7.) "Not given to frequent irritation."

(19.) "A lover of good *men*," (Titus i. 8.) ["*Men*" is put in by our translators, "a lover of all (that is) *good*" is the best and most natural rendering.]

(20.) "Just." [*Δικαιοσ* is generally translated "righteous" in the New Testament. In the present context it seems to mean "fair dealing" towards men.]

(21.) "Temperate," or "self controlled."

(22.) "*Holy*," in heart before GOD, and so "*pure minded* and unworldly, in *conduct*."

(23.) "Moreover he must have a *good report* (or '*witness borne of him*') from them that are *without*," that is, from those outside the Church, those not professing to be "*saints*," but who could estimate the moral beauty of justice, integrity, and unselfishness.

NOTE III.—Page 46.

On Translations of the Bible.

The most accurate definition that I can give of a good translation from one language to another, is that you have correctly *transferred the sense contained in the original* into another tongue. What we may call a "*word for word*" translation, however exact, may not, probably never can effect this. You may have to use four English words in order to give the true meaning of one Greek or Hebrew word. But does this make an incorrect translation from the latter? If ten English words were needed to express the full sense, the spirit of the translated word, it were better to use them for such an end. It is far better than to transpose the Sacred Word into what may be called a bald, cold, exactness of word for word.

The Roman Poet, in giving rules for a proper translation, could say :—

"Nec verbum verbo curabis reddere fidus."

“Nor shalt thou care, exact to render word for word.”
(Horat. de Arte Poet.)

What is sometimes called a mere *literal* translation, would be no proper translation at all. If we mean by the term “literal” the plain and simplest original meaning, of such or such words, we must find out, ere we translate them from Hebrew or Greek, whether or not, in those original tongues, the Inspired Writer meant to use them in such plain or *natural* sense.

In Isaiah xlii. 4, for instance, our English translators have rendered the text as follows —“HE shall not fail nor be *discouraged*, till HE have set judgment in the earth.” In Hebrew the verb rendered “discouraged”, means primarily “broken.” (See the margin.) But surely our eminently wise translators did *real* justice to the inspired idea, in not rendering the text, “Nor shall HE be *broken*.” They gave the *spirit* and therefore the true meaning of the original.

If we keep this just principle of translation in view, we shall better understand on what plan the Septuagint translators proceeded, when they had to turn a more limited language, like the Hebrew, into a more rich and copious one, the Greek.

Did those translators try to give the spirit, the real import, and not the mere bald letter of the Hebrew, though sometimes they outstepped the limits. The perplexity into which anxious readers may be thrown, who do not keep the foundation-principle in view, may be easily removed when they understand the latter. If we reject as barren,

tedious and spiritless, a so-called literal translation of some heathen poet, Virgil or Homer, why are we to deal differently with the *inspired* Poems of Isaiah or David ?

To give one illustration of the impossibility of translating word for word, or what is erroneously called *literally*, look at the important text of 2 Timothy iii. *One Greek word* is translated by *six* English words :—*“ All Scripture is given by Inspiration of God.”* These last six words written in italics are the English version of the one Greek word Θεοπνευστος. Had our translators decided to put word for word, they must have rendered the text as follows : “ All writing GOD-breathed.” Not even the verb “ *is* ” could have been put into the text, or common sense put into an English Bible. Insult, instead of justice, would have been done to the sacred original. And so in thousands of other cases. Our English BIBLE, with all its defects, may be justly deemed one of the best of translations. It has gone in the middle way between bald brevity and diffuse freedom. Let us hold the Divine treasure fast ; nor suffer a new translation, nor a “ revision ” of our Bible to be made, till we have men of reverent faith and godliness, as well as men of first rate critical scholarship, to touch the sacred Ark.

NOTE IV.—Page 48.

The Apocryphal Books.

That these books found no place in the Jewish Old Testament Canon, and that they were not read “ in their

Synagogues every Sabbath-day," with "the Law and the Prophets," is admitted by all fair Roman Catholic as well as by Protestant writers. We refer to that candid Roman Catholic historian, Du Pin, for a full and fair account of this matter.—(Du Pin's "History of the Canon," folio, Vol. I. p. 7, London, 1690.)

But that some or all of them were read and valued by Christians, on account of their moral and religious teaching, we are told by JEROME (although in his Latin version he placed a dagger against them, as if as has been said by an old writer, "stabbing them"). So the sixth "Article" of our Prayer Book informs us. That a Council of Bishops, held at Rome, A.D. 413, sanctioned the public reading of these books, we know from Church History; but it is equally certain that in the first catalogue of inspired books, which was put forth by any great Council, (that of Laodiceæ in A.D. 366) the *Apocrypha* are not named.

The earliest known (private) Catalogue of the Canon, was that made by MELITO, Bishop of Sardis. This Catalogue, as standing nearest in its testimony to that of the Apostles themselves, must be held of the highest authority. The *Apocrypha* are not in it. In the list of Holy Books, made by Cyril, Bp. of Jerusalem, and that of Athanasius, the book of Baruch is intermixed with the "Prophets." But Origen and Jerome, the writers most profound in the study of HOLY SCRIPTURE, admit no Apocryphal Books.

A Roman Council of Bishops, held A.D. 413, sanctioned the reading of the Apocryphal Books. But in the *first* Catalogue of Canonical Books ever put forth by any large

or more General Church Council, viz. that of Laodicæa (A.D. 366), all the Old and New Testament Books "are the same" as in our Bibles, except the "*Apocalypse*," which is left out.

Our English, like the Foreign "Reformers," went back to the earliest and purest ages of the Church. In order to restore the simple Truth of GOD, they restored the WORD of GOD.

How then came all these spurious books to be added to the Old Testament Canon, and to be read and appealed to as of equal authority with the *Pentateuch*?

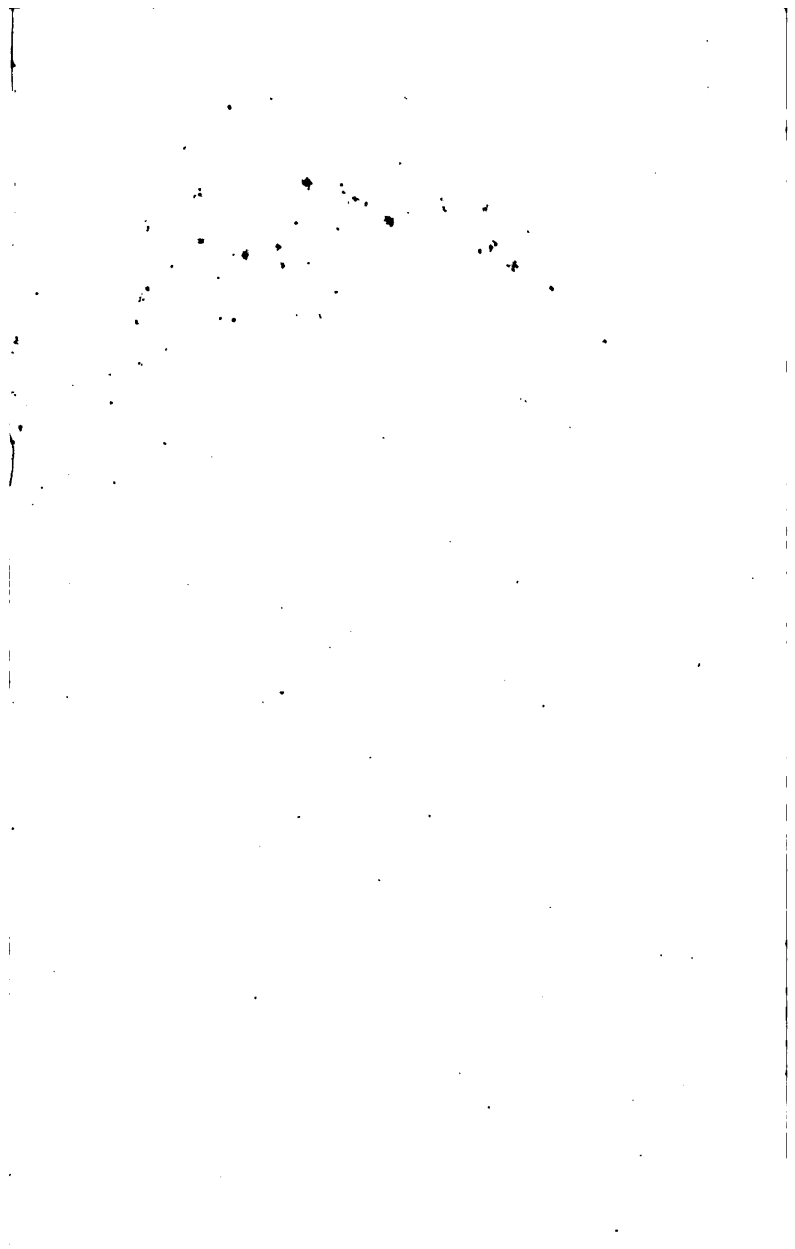
That Church which claims to be Infallible, and to have Supreme Power over men, as the very voice of GOD *Himself*, the great Western, or Latin Church, has decided that books which by Jews and Christians had been unanimously shut out from the Inspired List, were absolutely the Inspired WORD of GOD. Such was the decree of that great "Council of Trent," which locked up the Roman Church to such perpetual error.

Three great heresies taught by the Roman Catholic Church, claim, in their defence, certain texts as sanctioning them out of these Apocryphal Books. The Invocation of Guardian Angels, Prayers in behalf of dead persons, and the inherent merit of Alms-giving, as a kind of make-amends for sin, appeal to the Apocrypha. The Roman Catholic Church's motive, therefore, in including these books in the Canon was obvious. These three doctrines are amongst her most powerful agents towards binding men to *false* comforts in religion.

NOTE V.—Page 82.

On the general question of *the designed withholding of definite rules concerning outward Church Ordinances*, the reader will do well to study carefully Archbp. Whately's clear reasoning, in the sixth "Essay" of his book, called "Essays on some of the Peculiarities of the Christian Religion," p. 330, fifth edition, published London, (Parker), 1856. The subject of this Essay is, "On the Omission of a System of Articles of Faith, Liturgies, and Ecclesiastical Canons," (*i.e.* in the New Testament).

THE END.



the 1990s, the number of people with a disability in the United States has increased from 35 million to 50 million (U.S. Department of Health and Human Services, 2000). The number of people with a disability in the United Kingdom has increased from 10 million to 15 million (Department of Health, 2000).

As a result of the increase in the number of people with a disability, the United States and the United Kingdom have both introduced legislation to protect the rights of people with a disability. The Americans with Disabilities Act (ADA) was passed in 1990 in the United States and the Disability Discrimination Act (DDA) was passed in 1995 in the United Kingdom. The ADA and DDA have both been successful in increasing the awareness of people with a disability and in reducing the discrimination against them.

However, the ADA and DDA have not been successful in increasing the employment of people with a disability. In the United States, the number of people with a disability employed in the private sector has increased from 10 million to 12 million since 1990 (U.S. Department of Health and Human Services, 2000). In the United Kingdom, the number of people with a disability employed in the private sector has increased from 2 million to 3 million since 1995 (Department of Health, 2000).

The reason for the increase in the number of people with a disability employed in the private sector is that the ADA and DDA have been successful in increasing the awareness of people with a disability and in reducing the discrimination against them. However, the ADA and DDA have not been successful in increasing the employment of people with a disability because the private sector is not required to employ people with a disability. The ADA and DDA only require the public sector to employ people with a disability.

The reason for the increase in the number of people with a disability employed in the public sector is that the ADA and DDA have been successful in increasing the awareness of people with a disability and in reducing the discrimination against them. However, the ADA and DDA have not been successful in increasing the employment of people with a disability because the public sector is required to employ people with a disability. The ADA and DDA require the public sector to employ people with a disability.

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